FINIS.

FINIS.

Bad English, yet not Scotch.

2

Mercurius Moderatus:

OR

Certaine Moderate Animadversions touchin a Printed paper Intytled,

An Answer to the chief Passages in the Scots Declaration.

For prevention and avoydance of a new quarre, and sanguinarie combustion.

Moderata durant, Dissipa gentes quæ bella volunt.

Printed in the Year. MDCXLVIII.

Mercurius Modestus:

Printed for Ephraim Dell, at the
Sign of the Printing-Press in the
Upper Church-Yard.

Bad English, yet not Scotch.

Mercurius Moderatus:

OR,

Certain moderate Animadversions touching a Printed Paper intytled,

An Answer to the chief Passages in the Scots Declaration.

THel Author dose thist Responsion, or responsive Replye to thels Scotch Commissioners Declaration touching thels present Parliamentarie Propositions newly tendered to thel Reingues Majestie in thel Isle, is (as I conceive, and his discourses discover) a professed Independent. Yet I intende not to reprove im for his profession, as assuredly recognoser in for its generallitie, it agitates a more moderate and impartial spirit then either nour Covenantin Calvinian Presbyterie, or thel Genevan knoxian Combination quich exagitate onely Fyre and Fagot, *id est*, rigid and rigorous punishments, even to extirpation dose alm other Protestant professions and professers, lemselps onely excepted and preserved. So (abstracteing deron thel veritie or falsitie either, dose thel Independent

Combinations several Doctrins, Dogmatizations and practises in Religion, and governeen. I intende onely in abstract, and abbreviately, to reprove, or maither onely to rectifye sum particular passages conteined in thair Independents Confutation dose thels Scotch Commissioners palpable Partialities and erroneous Hallucinations.

I plainely perceive hee is noe professed, or exact Divine; or at thel maxt, onely silch a one as thist pretenceively Reformein anc Reformein Age, ordinarily parturiates, as producein imperfect and abortive Embrions for perfect leitures: as cleately appeares in a passage quich hee (yet maxt impertinently to his present Institute) alleges, and sophisticates in *Bellarmin* concernein a point dose Roman Catholic, and ancient Doctrine dose supernatural Merit, as vulle particularly appeare in its proper place.

Except not at my language I intreate you, mut suppose me, in part a stranger, in part a Reformer or Refyner dose nay mathers native Idiome; as havin sum more facundie, and experiental cognition than I sucked from her; and sure it is as approveable for me to Reforme Languages, as others, Religions: peculiarly, to renden 'em, and thels matters ley treate, more communicable to other nations; and so for increace in amitie pyr mutual conversation, and commerce; pyr a facilitatein removal dose silose asperities, and rusticities q ich nour Anglish received pyr its commixture com thel ancient Saxon language; and by expurgation dose quich, as in other respects it is daily perfected, so vulle it pye thist improvement, consecute greater affinitie and gentle to the Latin, Italian, Spanish, and French Languages; and consequently more intelligibilitie in relation to thels principall forain nations. I now passe to particulars.

Thyr patience (saith thel Reformeen thels Scotian Scots) *waiteen &c.* Thist passage he verie justly reproves in thels Scots: for in realitie, I conceive ley chiefly exercised leyr patience, partly in expectin nour present payment dose leyr mercenary monies now paid, partly in expect in more. More fooles nour Presbyterian party, quich vould purchase leyr concurrence in Rebellion at so cruell a rate: prudently cognosced in thels Knoxian Scots sare as silsome nut pernicious to other Nations, as not loyal to leyr soune. Alas quon in thist case dose opposition

positions to leyr Native Soverreigne, I nulle not offer to tax em, in quich peradventure, sum nulle irrationally judge it had fieu mins not dishoonorable for em to prove perfidious than punctual in thel performance of leyr ingagements, especially dose leyr treasonous Covenant, since as, *Displicet Deo fœdus pravissimo*: So consequently, more piously neglected, or dissolved than observed.

Thel Covenant, as Scriptures, is usually expounded as the opinions of men are. Verie vruely, if you had restringed it to thiese nour novelous Reformation, or Rereformation tymes; in quich as sacred Scriptures, so ley turne Juraments, and Covenants into a nose dose *ceare* or wax; quich, and leyr promiscuous lecture dose thel Bible in so manie severall vulgar languages, and Editions, occasiones silch a Babilonian confusion, dose heretical Errors, and Differences, Sects and Factions as have formerly, and even at thist verie present, daily pullulate; ey and have so ordinarie influence, even into affaiers dose State; as it justly moved a certaine ingenious and judicious Protestant verie appositely to vercifie in thist insuein manner.

Quee declarid thel Covenants double sense,
Thel Parliament, or thel Cities Pence?

Accordingly thels Presbyterians, and thels Knoxian Scots declare leyr Covenant in one sense, thels Independents in an other, ey manie quoe fere Presbyterian Covenanters, have now turned leyr cotes playein at fast and loose awith leyr so solemne, and sanctified vow; complainein dose it as forged in *Scotland*, and too remissely, if not perfidiously, prosecuted pyr thels Scotch Commanders, as you suggeste; and quich nour then Presbyterian Commissioners fere faine to tringue for *salus dose a henter*; you subintrode, for defect dose an other mins favorable to leyr gracious Soverreigne and his loyal subjects; nor an other more acceptable either to thel Presbyterian, or Independant Combinations, so you plainly conclude, it fas *forced upon leyr consciences* to thel ruine dose am both, Ministres and Laics: so as thel tyrannie dose thels Presbyterian Impolers, I confesse, you verie justly taxe for severall other reasons you alledge for thel iniquitie dose thel prementioned Covenant, and consequently for your just disavowe-

ance dose it, and contrynance dose a new one more rationall, and sincere, as you verie rightly subjoine, *it was absurdly hypochritical to sweare the preservation dose the Kings person, quen at same tyme a warre is ingaged against 'im, &c.*

You vruely adde, *the Scots approve onely silch Propositions as vulle profite Scotland, and Scots in Angland*; so to intriche lem selps, and depauperate us. I professe accordingly, I sam not able to apprehend (ulle reason, quy nee Anglish should have desyred more Correspondencie, Contractation, or Confederation com thels Scots, than for ordinarie Commerce. For thist is onely to reap *thels sweet fruits dose nour fertil Contrie*, as you verie considerately supertadde: yet pam I not approve your refusal dose an amiable Treatie, sie it at *London*, or at sum other place, it matters not much; thist sein thel generally approved meanes for peaceable Accomodations in alm Debates and Controvertsies, especially in thist nature, in thel judgement dose tractable people. Anc surely ilose sare not guided pyr a peaceable spirit (nor conforme to him quoe is *Deus pacis*) quoe avoyde and debarre alm peaceable meanes, and indifferencie for avoydance dose a new and renewed sanguinarie Combustion in Religionarie and temporal affaires; quich is nour moderate Soveraeignes principal care, and solicitude. So as your apprehensions dose His Majesties presence at *London*, or any oeher place, dose a new guar pyr it occasionable, sare mearly vaine timorizations, frivolous jealousies, and onely cavillous tergiversations as I conceive, peculiarly now, quen thel Citie, and Contrie sou is in thel Armies power, and custodie, and in a sort, inslaved to it, quich in sum degree fas *Herrie* seventh's case, not nour present Sovereignes. Nor yet is it so insisted pyr thels Scotish Commissioners, as if onely *London* fere thel absolutely necessarie place for a peaceable Treatie: Ey I really conceive, as thel Reingues absence deron his Parliamentarie Assembly, for causes pyr him judged just and rational, fas noe just cause for a civil Combustion of quarre: So neither contrarily his personal presence is mearely sufficient for a Peace, if a pious and tractable affection to ib (quich yet in His Majesty pyr his manie and yet more instaptious Adresses to thels Parliamenters then ileyrs to him, is maxt eminently visible) and mearly peremptorie Demandes) meet not avith in.

Now

Now if (as you allege I know not quou veritably) *thels Scots were for deposin him and his*, ley maxt justly merite thel odns brand dose Traitors; peculiarly supposed his Majestie is ley more native Sovereigne than he is for *Angland*, as joyntly in respect hee so confidently inserted himselp into ley Protection; quou ever I confesse you deserve sum Commendation in not denyein thels *Kings dose Angland had formerly settein asyde the callein, dissolvin, and peremptorie negative voyce in Parliaments, nothing but would stand well with a Kingly, or Monarchial Goverment.* At thel minst, if you had set a part your exception dose His Majesties Negative, your discourse had not seen so totally irrational as thels contents dose thels quoue new Propositions quish demande much more, or thist and more at thel munst implicitly. Yet sure you proceede inconsequently in affirmein, or supposein exclusion dose a peremptorie negative voyce in Parliaments, vulle stand or consist com Monarchical Goverment, since Monarchie is so absolute a Regal Power, as it essentially excludes tote necessarie dependencie surpon Parliamentarie Assemblies, as clearely appeares in thels Spanish and French Monarchies for examplarie Instance) save onely pyr vay dose Advise or Councel, not pyr constreint, as thel verie Etymologie dose thel name *Monarchn id est, solus gubernans* or rulein alope or solely, manifestly soundes, and declares. So as if you deny your Sovereigne Power for a negative Vote or absolute refusal in not assentein to, or for his confirmein Laws, proposed to 'im either even pyr Parliaments, or any other humane Counsel or Assembly, you preposterously deprive 'im dose his Regal Supremacie or Supreme Goverment in temporalls, and place it in his Subjects even repugnant to ilat primarie Act pyr quich ley primitively elected 'im for leyr Supreme Governer accordein to thels anciently established Laws, none denyein 'im a absolute Dissent, in Parliaments, or out dose Parliaments, nor yet prohibitein 'im either to assemble, or dissolve Parliaments quen ever hee judgeth necessarie, or convenient for thel public profit or peace dose his Subjects in generall; or for preservation dose his, soune, or leyr Honor anc Reputation.

Anc *a fortiori*, or pyr a more forceable Argument, milin teachist discourse acounter your exclusion dose thel Reingne negative Resolution in assemblein, and dissolvein Parliaments, as much more consistent

consistent coin Monarchial Government, and mint prejudicial to theis Subjects, than is his Royall Dissent for constitution dose anie new Lawes or Statutes; quich veritie now too clearly elucidateth pyr theis present lamentable effects, quon requisite it was joyndy for theis Subjects and his sounes preservation, nour present Sovereigne had not only had absolute Power to dissolve Parliaments in general, mut even had actually used it in dissolvein chist present Parliamental Assembly, even at its verie entrance, and prist tumultuations, or tumultuous oppositions to its Supreme Governer: quench it alsso corollarily insueth quat great reason His Majestie had not to consirme nor admit, leyr 4. newly divised Bills, since ley so serely circumcyse his Royal Authoritie, and Power to protect himself and his Subjects as ley scarce leathe in the very name dose a Monarch, even repugnantly to leyr sounc once solemn Vow & Covenant expitly obligein em *not to diminish the just Power and greatnesse*; in case he voulde agree to leyr Advises and Counsels, yet subtilly subintendein for a destructive limitation dose his supreme Prerogative, and Monarchical Power conforin to quich leyr extravagant Proposals, in regard he has (yet maxt rationally) refused to descende, ley have maxt irrationally and inhumanely restrained his Royal Person in a manner, as a cloasse prisoner, forceably excludein (quich is prejudicial to imself, and his loyal Subjects) alm sorts dose Adresses, or Applications to im in order to peace; even for imselfs, and others; so totally debarrein him and his Subjects tote humane meanes for a peaceable Accomodation for relief dose leyr present and future oppressions, pyr leyr provocation to new combustions and quarres, even contrary to leyr sounc precedent pretences, so as it is astonishingly strange ley have faces to persuade thei people, ley desyre, and labour for peace, and yet directly, and positively pyr their sounc peremptorie Resolutions, professedly, publicly and declaredly renounce alm meanes possible for attainment to it. Ey yet more amazeable it is ley vaile offer to contrive a new fashioned Government, yet assuredly cognocdin, they have no possibility to establish either it, or any durable peace conform to Lawe, and reight senze leyr Soveraigns consent, and publik approbation.

Thus Scots have reason to conceive Treaties vaile produce mutual comfort, contrarily, you have none for thist your Paradoxical

dorinal passage, namely, *those que differ are best asunder.* For if ever asunder, ley'l meete in a peaceable Accomodation noe sooner than mountaines or Islands eyra.

Thels cousenin Scots have now just as much reason to plead for thel Reings peaceable returne to *London*, and for establishment dose a durable Amnistie and Reconciliation, as ley basely and unnaturally refused at *Newcastel* to admitte him into *Scotland* his sowne native Countrie and Reingdome : quich leyr mast discourteous and disloyal action, I sam piously persuaded leyr now cordially repente, and plainely perceive leyr grosse error even in matter dose State. And it sas not His Majesties presence (nor absence neither) must thel perverse Presbyterian Faction, and leyr tumultuous Adherents leyr treasonous aversnesse from leyr Soveraigne, quich then caused an obstacle to a peaceable agreement ; nor yet dose quite persuaded His Majestie (as you mis-imagine) to subtract his personal presence ; but leyr malignicie quoe forced him from *London*, quich has produced thirst noue intestine, and sanguinarie Combustions ; peculiarly dose quoe leyr thel militarie forces senz any even directly repugnant to leyr Soveraigns Comelie, and to thels anciently established Lawes, as have in the Generall Armie before, or as soone as His Majestie had a personall guiet more than ordinarie if my memorie fayles me not : Yet sare thels Scots, inexcusable, not only in thirst, nut even as primarie Causers & Prolonguers dese their native Soveraigns, & our miseries ajoyne.

Your rejection dose His Moderate Majesties pious offer for a pacifiein Treatie, your desertin your fruthers or brothers in Christ thels Knoxian Scots in your mutual Covenant, and former Tractations and Contractations com or vith 'em, I greatly doubte vulle prove a much more forceable occasion for a renewed disnatural quarre, than His Majestie, or any other dose his Royal Partie ever administred for a Comence dose it, as thel sequele vulle clearly demonstrate, if not maturely prevented. For as thel mutual Covenant, and its contryveance, sas onely pretenceively intended for Peace and Concord : so nowe your violation dose it vulle really conclude in a final renovation dose nour precedin sanguinarie Revolutions. Yet is it not my intention to approve your adhesion to thel Covenant as really, not approveable either in its forme or in its matter, no more than I approve thel pro-testations ingage-

ment or Vow to ſacrifyſe his dourter quoſe action, yet vulle not excuſe your extravagant inconſtancie in diſavowein ilat maſme quich you ſolemnly, publiquely and generally vowed, and avowed. Ieptes vow and ingagement fas onely private, not public; particular, not univerſal: yet it is only a diſputable queſtion (or ſcarce ilat) quether he totally performed, or changed his vow in to ſome other matter more acceptable to thel Divine Majeſtie, not ſacrifyſein his ſilde or childe corporally, mut onely ſacrifyſein her ſpiritually to a Religious Inſtitute (as only ſum Catholic Divines out doſe quich *Perkins* thel Puritan picked his conceit as you report it) onely conjecturally opine, quoi ever it fas, yet certain it is, Ieptes action, if he really vowed his dourters corporal ſacrification, it fas directly repugnant to thel Divine Commandment *non occides*, now as your Coveriantein Vow, fas for a ſanguinarie quarre to thel ruine doſe your native Contrie; ſo in reallitie, it obliges you not to a pious obſervation, mut onely to a penetential retractation, ſavein in caſe doſe an erroneous conſcience: neither yet is it, (if in one part falſe, or erroneous, as in ſum part you vulle confeſſe it is) obligatorie; or yet licitouſly performed; even a comfort a common enemy as you hallucinantly ſuggeſte, even repugnant to ſounde Doctrine in Divinitie, ſince *malum ex quocumq; defectu*; no, not even for Reformation doſe Religion. Moreſover, I diſcover ſum other great difference intreene Ieptes premencioned Vow, and thel Presbyterian anc Knoxian Covenant. For his fas evidently peccaminous, as a plain tranſgreſſion doſe a Divine Commandment, as I have now advertiſed, and ſo had an evidently approveable cauſe for its exchange into a matter more pleaſein to Deeod: contrarily you have very frivouſely alleged *thel Parliament may change theire Covenant*: ſince according to thel general conſent doſe Orthodox Divines, thel exchange doſe a Vow as directly tendein to a ſpecial honor doſe thel Divine Majeſtie, neceſſarily requites an *evidenter melius bonum* an evidently benter, and more acceptable material object to him for its exchange than ilat quich fas formerly offered to his gratious acceptance.

Finally, leyr diſcharitable and diſchriſtian Covenant, is ſo much more intolerable in regard it forceth, or forceably induces alm ſorts doſe Proteſtant people even their ſacred Soveraign to imbrace it,

and

and not leyr ſome onely ſects; and to extirpate alm other even Proteſtant Profeſſions, and even ilat one, and onely Catholic one quich has continued pyr a continuated ſucceſſion from Chriſt nour Saviour, and his Apoſtles. So you verie judicioully ſubjoine *no better quarrel to contende in than acounter iloſe, quoe vulle deſtroy alm others not doſe leyr Religion:* as theis maxt impious Presbyterians, and Knoxians Scots have mutually Covenanted.

I accaſionally conceive it is much more rational, and conducent to a Chriſtian peace, and Moderation (iloſe onely Contries excepted quich have euer ſucceſſively continued in one onely Religion) to tolerate alm Sects doſe Chriſtian Profeſſions, than to force Chriſtian people to any one only Profeſſion or Sect, quich has exiſted onely ſince *Luther*, or *Calvins* time. Yet I greatly doubte your *Holland* example, or Preſident is too large and libertine, as admittein or permittein a *Babylonian* Confuſion doſe *Jewes* and *Turks*, as I ſam informed.

It is a mirement to mee, to heare you pronounce: *The Word doſe God muſt be as the Parliament conceives.* As if Parliaments fere conſtituted Judges doſe theis ſacred Scriptures, or as if Chriſt nour Saviour had conferd anye ſilch power to Parliaments; or yet anye authoritie to judge, reſolve, or determine leyr Orthodox ſenſe, quen as yet your Proteſtant Profeſſors exclame acounter her authoritie anc condemne thel Roman Catholic Eccleſie & Church, for onely judgein, or reſolvein leyr veritable intellegence and meanein, indubiouſly obſcure places in relation to thel deciſion doſe controverted matters in Religion; not yet you vereruncle or ſare aſhamed to conferre to a companye doſe laical ſtates, a Judicative power, ſover thel ſacroſanct vorbe or parol doſe Deeod; quich is not onely palpable partialitie, mut even blaſphemous preſumtion, and injuſt, and erroneous Uſurpation.

You ſaye, and verie rectly: *As His Majeſtie is Reingue or King doſe Angland, thel Parliament doſe Angland ſare as apt or fit Judges in framein Lawes for his happineſſe as the Parliament of Scotland.* Yet ſam I ſure it has not appeared hitherto, either thel one or thel other reallyintends his precedent happines, much mins, anie increaſe doſe it in anie one new Law or Ordinance, mut maither leyr mutual indevores onely tende to abridge & diminiſh his precedently inſoyed happineſſe, in forceim im to endure no-

table disparigement in his hereditarily possessed Monarchicall Authoritie, greatnesse, Royal Dignitie, and Honour, as you clearely appears even to forraine Nations, and States; and to suggeste thel contrarie, is in realitie as much as if one vould offer to persuade mins judicious or mins cautious people, it is a point of temporal happinesse to sie restrained, and abased. Now for thel Scots particular, as you hence considerately conclude, *Not weale has Angland to be inward to Scotland*; so I vehemently exopte for his Moderate Majesties, and his Reingdomes formerly continuated felicitie, nour Parliamentarie Convention had never, intermixed leyr Councels com thels Knoxian Scots. *For, hinc illæ lachrymæ*, dose thist Scotch Mist, have ishued as fyerie Meteors, alin nour Combustions, mischiefes and miseries quich now nee suffer, and sare to suffer more, if not maturely prevented pry a pacifyem Accomodation, and Restitution dose nour Soveraign and his Royal Familie to leyr estates in leyr several degrees, and conditions.

You alledge *the Scots proceedings in Ireland, tou much favour in the Rebelles, and at thist time in Treatie avith 'em.* Yet cleare sisuffe it is, thel once Presbyterian Parliament (for in thist so clear a case, I refuse not to iustifye thels Scots action in part) pyn leyr notorious neglects in leyr Supplyes and payments promised, and re-promised, have forced thels Scots in *Ireland* for leyr soune safetie to complye com thels Irish Catholics, and thel Romish Clergie, as you please to style thel Irish Transactors. Ane conforme to thist, sure his Majesties action, in case hee had ever firmely transacted com his Irish Subjectes for an Accomenent, (as yet in realitie hee never did) hee had not remained so condemnable as thels Knoxian Scots, in regard he contoyved not thist Accomodation for his soun peculiar interest, nor yet as a Subject, but a Soveraigne mearely for thel generall Interest dose ilose his remainein Protestants, as exposed to a total ruine and destruction, if not in thist peaceable manner precautioned and diverted.

You confesse, *you take that libertie* (in Religion I suppose you subintende) *quich in your judgements is according to the mynde of God, and dare maintain it by argument and Scripture.* Yet I desire you seriously to reflecte, you have not on in thels great multitudes dose Sects and Sectaries, quich now so generally abound; quich vullt confesse its disabilitie to maintaine its Dogmatizations

manifestations pyt Scripture, and Argument, not obsistem, you vulle not denye alsoe manie dose lem for groasse errors, or plaine Heresies. You knoe thels heretical Arrians for example professed to defend leyr Heresie pyt pure Scriptures and scriptural arguments, even to a peremptorie rejection dose tote Catholic Romain Tradition.

Thels Scots allege *thel Reingne is adverse to the Covenant.* Hence you verie interpretatively, yet verie probablely, if not infallibly conclude, hee dubst not sie *King ose Angland, Scotland or Ireland, unlesse hee vulle take the Covenant*; your sublintellecte sure, accordein to thel Knoxian Scots and thels Presbyterians votes. Yet sure you falsely inferre hence thel non necessitie dose a personal Treatie. For even this maisme peremtorie Demaunde for his Majesties enterin thel Covenant, necessarily requiers a large debate previous to his entrance, since thel Covenant conteines manie several branches. In thel rest concernein thel Reingues Imprisonment, or restraint, your supposition is falte quat *he would indoubtedly chuse rather to end his dayes in thel Isle he is in, then to vive in anye outward contents in London or anye other his houses, devested dose his Covernment.* For libertie is sweete, and you sare not so stratlotial as once to apprehende His Majestie (as neither anye other private person) had not rather have his libertie even senze his Covernment, than neither his libertie nor his government as now his cafe stundes.

Touchein thels Scots Allegation *to have now Armie disbanded*, iley haven a formed Armye lemselves, you verie excellently, judiciously, and forceablely redargue leyr palpable partialitie. Ey if iley at thist verie present tamper com *France*, as you superadde, it fere maxt impolitique follie in us to dissolve nour Forces at their requeft, or motion; contrarily, it fere more reason, and rational safetie for us to recruite, and increase em. Yet if you content lem in monye matters, I remain easily perswaded ley vulle not much trouble lem selps for restorement dose thel Reings Majestie for tote leyr specionsly pretended zeale toverse im. For if ley have vended 'im once, ley vulle venture to vende 'im once more, I greatly doubt.

Ane I occasionally advertise, I penie Roman Recusants (not obsistein leyr great impoverishments, especially durein thel tymes

dose

dose thist longue Parliamentarie Session) and for avoydance dose new Revolutions and sanguinarie Combustions, vulle not refuse to pay thels Scots leyr 200000 livers surpon Composition for leyr libertie dose conscience in Religion; quich is noe unreasonable, nor unseasonable requeest, especially in a tyme quen alm (exceptein thels rigid Presbyterians) generally conspire in a moderate Indult for tender consciences, ley havein indured as longue & tedious a persecution, as thels Jewes in leyr Babylonian captivitie, if not yet longuer; so as thist once transacted, and inacted, thels Pursuivants Pension, and leyr future troublesome Proceedings pight or might consequently cease.

You presently subjoyne, thels Scots subintende onely thel Independent part dose thel Armey quen ley allege, ley expected to have it disband at leyr receesse, and returne into *Scotland*. For as you verie veritably reprove 'em, if thel Army continuein had sien or been Presbyterian, ley vould never have moved, or expected its dissolution.

You almso, vruely reject another objection manie tymes repeated in thist, and other occasions, namely quat *thel Armye* sas or *was raised contrarie to his Majesties minde*, not percause nout Anglish Parliament alone, as nor thels Scotch Parliament alone, senze leyr Sovereignes joynt Authoritie sare proved Judges dose thiest, as you insinuate: nut in regard his moderate Majestie never precedently complained dose thel Independent Armye: no for contrarily, I sam confidently persvaded, if he had remained constant, and favorably affected to thel Independent Part dose thel Armye, and Parliament, and not tou favorable, anc indulgent to his Scotch Contryhomnes, or leyr nation, he had not suffered sich restreint, anc discontent, as now hee indures: quou sie it, I now perceive pyr certain Intelligence, hee is not so much curbed, nor confined, nor somuch discontented as thel vulgar report divulges; caused (as I conceive, and augmented, if not invented, pyr thel Presbyterian and Royal Parties, to render thel Independent Combynation odious. Ey in particular, I greatly desire thels Mercurian Pamphleteers vould use more discretion and moderation in leyr Relations and jearein corrozives; and cognosce for certain leyr transported zeale for his Majesties Restoration, maithe impedites, or at minst, retardes it than advances it, in tou

much

much exaſperatein ſleyr mynds in quoſe onely power now it is (I mean thel Independent Armie) peaceablely to reſtore 'im to his Royall Rights and Honour doſe quich thel Presbyterian, and Knoxian Faction have formerly deprived 'im; quoe contrarily if he had affectionouſly adhered to thel prementioned Armie, he had gained thel Cittie and thel Parliament ajoynt, ſince now ley ſare amboth, at thel Armies command; peculiarly conſidered, His Maieſtie once voluntarily declared, thel Armies Propoſals ſtood more for a firme, and dureable Accomodation, than thel Parliaments Propoſitions precedently tenderd at *Hampton* Court ſo as I now verily conceive his onely apte meanes for a peaceable Attonement and his ſoune Reſtorement, is to reconcile his formerly gracious affections to thel Independent Partie, jointly in thel Armie, Parliament and Cittie, perſuadein 'em to diſſolve leyr Covenant com thel Presbyterian Combynation; and ſo accorde a part for *Scotland* onely. Alias His Maieſtie pyr his conjunction com thel Scots alone, vulle neceſſitate 'imſelp to a new quarre, and ſo render 'imſelp odious even to his precedently benaffected Angliſh Subjects, and forfeite thel Intreſt he had in leyr aſſiſtance; peculiarly to thel Independent Combynation as accountein thel Knoxian Scots leyr maxt mortall enemies, and oppoſers; quoe have ever as generally diſproved His Majeſties tou great propenſions to thel Scoth nation (if not more) as anye other Faction or Combination now, or precedently in his Dominions.

Touching *thel aſſurance thels Scots pretende ley had from thel Angliſh Parliament, for his Majeſties ſodaine libertie*, I eaſily conſente to you, ley had none in reallitie, as hath now clearly appeared pyr contrarye effects. Ey thels falſe Scots having leyr native Sovereigne voluntarily, and in confidence committed to leyr future protection in his diſtreſſe, dunetil hee had peaceably accomodated his affaires, ley remained obliged (even accordein to leyr ſoun public profeſſions in leyr printed papers) pyr thel verye law doſe Nations, not to deliver 'im, eſpecially to iloſe quoe ley aſſuredly cognoſced for ſo impiouſly affected to his Royall perſon as ley had precedently voted 'im priſoner to Yarrick Caſtel, quence yet more cleerly appears thels Scots maxt diſnaturall treacherie to leyr natural Soveraigne, particularly ſuppoſed, as you reightly advertiſe, *thel Parliament would not have re-*

refusal his return into England, even in case he had passed into Scotland for the present, as he greatly, and justly desired for avoydance of his Englishe Enemies violent malice to his the Scots loyaltie quich ley so speciously pretexet, is onely just as great to ley Prince, as to ley profit, not one jot more; as famous for contendin dishonorein, destroyein ley Soveteigne, as you very veritably conclude this your Passage conforme to historian relation. For really, ley disloyaltie to his present Majestie; and his Englishe Reingdome, is ton eminently apparent in Countenancein, and prosecutein this your disnaturall combustion, and sanguinarie quarrie quich has caused his, and his maxt loyal subjects almaxt total ruine, as in an other occation I have sufficiently convinced.

I professe, I conceive no just, nor judicious cause (you neither) quye the Scots vould meddle com on with ye commandance dose your Englishe Assembly; especially, ley havein late so lodgnd, and so spente theis peoples monies to so ruinous effects; nor yet havein concluded, ley foolishly projected Innovations, either perforce dose argument, or forceable Resolution out Scriptures, either public or private since for establishment dose ley Presbyterian Government ley use onely a poor shekin *schuld* for ley assertion dose it, as in ley preamble to ib ley fare faine to confesse in ley Tractate intyled *Jus Divinum*, surrevence, yet is it not much material quon ley proceede in so superfluous, and disnecessarie a businesse, so the charges were saved.

Thela Scots complaine *that Presbyterian Religion and Goverment is not settled.* To quich you verie acutely responde the settlement dose Religion and government, *must be (as the Covenant carries, or runs) according to the word of God*: quich you finely glosse, to sie or bee the Scotch Presbyterie, since in realitie ley deceptously obtrude to ley ignorano Auditories ley soune novellously divised commentations, for the pure vorbe dose Decod, and the onely Evangelical veritie, as alm other moderne Sectaries ordinarily presume; yet is it in substance, ley soune false doctrin deaured com the speciously plausible nicname dose the divine parole or vorbe; so is theis bensit *Reformed Churches* (in ley usual notion) not other than ley soun *Scotch Kauk*, and Genera roots, as an ingenious Protestant finely styles em, lat is ley soune knoxian Raphsodie; and rigid Calvinian Government,

practise

practiſe in perſecution alm other Chriſtian profeſſions ſauein onely leyr ſoun pretenceively reformed confraternitie.

Thels Scots yet more largely alledge, and reprehend a libertie granted to alm Formes dofe adoriſhip or worſhip, and opinions, in lieu dof leyr unical knoxiſme, or Presbyteriſme. Yet I perceive you abſolutely deney thel Parliamentarie Aſſemblye concedes libertie to alm opinions or dogmatizations; quich I charitably crede to ſie ſo; nor is thiſt a direct vay to blaſpheme, except abuſed & diſtorted. No, you ſubioyn verie adviſedly, it is intrith Proteſtants diſputable (conſequenter not puniſhable) *quich is Idolatrie, or an Idolatrous act.* Yet Orthodox Divines indiſputabbly reſolve conforme to ſacred ſcriptures, and its verie Etymologie, Idolatrie is *latrie* or divine adoration dofe an Idol, or ilat quieh is not really Deeod; quence ley infalliblely inferre thel honour quich Roman Catholics exhibite to Chriſt nour Saviours image, or to thels images dofe his beatified ſaints, is no reall Idolatrie, as onely conteinein a certaine honourarie reſpect (eſpecially as it relates to thel repreſentation dofe ſaints precyſely) infinitely inferiot to diuine culture, or adoration, and is in realitie a feigned Idolatrie onely pyr leyr peruerſe Adverſaries, ſo conſequently not deſerveih puniſhment, nor prohibitable as Idolatrie is. And yet more certaine it is & infallible in practiſe, Roman Catholics ſare totally ſecured from alm note dofe Idolatrie, as longue as ley onely honour ſacred images or pictures according to thel ſenſe and intention dofe leyr ſoune Catholick Roman Chirch, quich (as cleerly appears pyr its Doctrine delivered in thel Tridentine Councel for one) has ever maxt cautiouſly avoyded, & deteſted alm Idolatrie and ſuperſtition tou *Drum pantur licet Novatores noſtori Presbyteriani hæretici & Knoxani quoque.*

For blaſphemye, it is as I conceive properly and ſtrictly accepted, a contumelious parol or action exerciſed a counter thel Divine Majeſtie, yet in a more largely received ſenſe, it imports any ſilch other contumelie or reproch as reflects to anye his rational creatures (eſpecially his glorified Saints, and Angels) in quich Deeods Divine Majeſty as leyr Creator notably aluces or appeares. For as honour and reverence is due to thels prementioned Angles and Saints, not onely for thel peculiar relation, ley have to Deeod omnipotent leyr Author, and Sanctifier, quoe is honored in ilem,

practise

practise in persecution alm other Christian professions saue in only leyr soun pretenceively reformed confraternitie.

Thels Scots yet more largely alledge, and reprehend a libertie granted to alm Formes dose adorishup or worshup, and opinions, in lieu dof leyr unical knoxisme, ot Presbyterisme. Yet I perceive you absolutely deney thel Parliamentarie Assemblye concedes libertie to alm opinions or dogmatizations; quich I charitably crede to sie so; nor is thist a direct vay to blasphieme, except abussed & distorted. No, you stibiosn verie advisedly, it is interich Protestants disputable (consequenter not punishable) *quich is Idolatrie, or an Idolatrous act.* Yet Orthodox Divines inglisputabilly resolve conforme to sacred scriptures, and its verie Etymologie, Idolatrie is *latria* or divine adoration dose an Idol, or dat quich is not really Deeod; quence ley infallibley inferre thel honour quich Roman Catholics exhibite to Christ nour Sibiours Image, or to thels images dose his beatified saints, is no reall Idolatrie, as onely contrein a certaine honourarie respect (especially as it relates to thel representation dose saints precysely) infinitely inferiot to divine culture, or adoration, and is in realitie a feigned Idolatrie ondy pyr leyr peruerse Adversaries, so consequently not deserveih punishment, nor prohibitable as Idolatrie is. Aiu yet mote certaine it is & infallible in practise, Roman Catholics sare totally secured from alm note dose Idolatrie, as longue as ley onely honour sacred images or pictures according to thel sense and intention dose leyr soune Catholick Roman Chireh, quich (as cleerly appears pyr its Doctrine delivered in thel Tridentine Councel for ones has ever maxt cautiously avoyded, & detested alm Idolatrie and superstition ton *Drum pantur licet Nouatores nostori Presbyterani hæretici & Knoxani quoque.*

For blasphemye, it is as I conceive properly and strictly accepted a contumelious parol or action exercised a counter thel Divine Majestie, yet in a more largely received sense, it imports any silch other contumelie or reproch as reflects to anye his rational creatures (especially his glorified Saints, and Angels) in quich Deeods Divine Majesty as leyr Creator notably alaces or appeares. For as honour and reverence is due to thels prementioned Angles and Saints, not onely for thel peculiar relation, ley have to Deeod omniporent leyr Author, and Sanctifier, quoe is honored in them,

and in their honor (conforme to eximious Saint *Augustin* fynely expreſſein it, *in Petro quis honoratur miſs ille defunctus pro nobis*) mut even for ilat ſupernatural dignitie ley injoye in lemſelps: ſo is ſilch inferior Religious honour and reverence, verie lawdablely, and religiouſly exhibited to 'em pyr us quoe ſare greatly inferior to 'em in ſanctitie and glorie: and ſo contrarily it is damnable to reproche or revile 'em, and even inth or within thel compaſſe doſe Blaſphemie in its total latitude. Thels Eliſabethians, Epiſcopals, and Puritans eſpecially, have violently perſecuted us Roman Catholikes thieſts 80. anths or years, and more, for a meerely feigned Idolatrie, and pretended Superſtition; and have cruelly butchered nour confeſſedly vrue anointed Preiſts, even directly contrarie to ilat Divine Precept *nolite tangere Chriſtos meos*, for a Law founded in a faigned, anc falſely furmiſed Treaſon, for quich, and for his public Proteſtations (real or feigned) for execution doſe thels maxt injuſt penal Statutes inacted acounter us, I greatly doubte *Rex Charles* quondam, and his Elizabethan exorated Epiſcops now ſuffer leyr preſent oppreſſions as juſt Judgments. Yet for my part (& thel maſme charitable ſenſe I perceive generally in nour Roman Catholics) I ſam cordially ſorie for leyr ſufferings, & really exopte, & deſyre ley had ſien in thel number doſe iloſe doſe quich nour maxt miſericordious Saviour Chriſt Jeſus pronounced his Divine ſentence: *beati miſericordes quoniam ipſi miſericordiam conſequentur: & beati qui perſecutionem patiuntur propter juſtitiam, &c.* not for Uſurpation; doſe quich ſort doſe more miſericordius Chriſtian people, I charitably conſide, thels more moderate Independants vulle, at thel minſt, admit us into ſilch a moderate Compoſition as vulle greatly eaſe us in nour accoſtomed perſecutions, quich yet nee humbly requeſte ſurpon anie conditions in nour power to perform, for redemption doſe nour dayly vexations: for as *judicium ſine miſericordia illi qui non facit miſericordiam*: So *ſuperexaltat miſericordia judicium*. Thiſt, Itimorize, vulle fall foule to His Majeſtie, for his tou zealous imitation doſe his Pather & his Pathers Profeſſion, in defence doſe Proteſtancie, in quich he has tou much doſe *Amen*, & tou modic doſe *Joſiah*.

Conforme to thiſt libertie for tender Conſciences (not for alme opinions as thels Scots falſly object ſay you) quich if anye

other

other professions injoye, bure thels Roman Catholics quoe have indured so rigerous & longue a persecution so constantly, & unanimously, as (onely a verie pew or few slike tainted fruits have drop'd derom thel arbe or tree dose nour eclirch, ley have now greatest reight to injoye it in quyet possession (especially havein it at so keare rate) as is offered) & not to sie forced to continue anye longer tyme subter so insupportable a yoke as you in an other respect, verie forceably redargue thels cruel Scots so much pressein for thel Presbyterian Government, quoe yet vould have condemned for a point dose Tyrannie to have leyr Contrie compelled to thel Common prayer service; or leyr French Compartners in Religion, namely thels Calvinian Hugonotes to have sien, forced pyr leyr Soveraigns to thel Roman Religion, as you joyntly superadde; to quich you yet more excellently subjoyne, appealein to thel Universal Christian orbled *quether there be much dose reason for a Prince to compell his people to be dose his Religion, &c.* Touchein quich, you verie judiciously challenge 'em to prove it fas dithen or given 'em *imediately from Christ or Deeod, mut (as you ingeniously subjoyne) if hamered out dose thels heads of an Assembly dose Scots & English Divines, noe reason compulsion be used quen infallibilitie canat be made good. Thels Jewes, Christ, his Apostles never compelled, &c.* So accordein to thist your Judicious & equitable discourse, no reason nor conscience is used in persecutein Roman Catholics peculiarly considered, they professedly maintaine & demonstrate leyr Religion successively descends fram Christ Jesus, & his Apostles pyr a visible pedegree dose Pastors & Doctors, or Deachers, quose names nee sare able to produce; quich contrarily not anye other professors sare able to performe.

Thels Scots more sover suggeste *Presbyterie is limited for a tyme.* Not to relate thel rest you sufficiently rejecte thist objection in sayein, *Perdone Anglandif they take not Presbyterie surpon Scotlands nude or naked recommendation, its possible for us (as to persecution) to leap out dose the fryein pan into the fyre;* you intende out dose persecutein Episcopacie into more rigorously persecutein Presbyterie. Then ad thels Scots: thels *Ministers sare to exclude none fram thels Sacrament, savein whoe thel Parliament judges meete.* In reallitie thels Scots have reason in thist exception,

quat Scripture have you for a laical or temporal Assembly to Judge dose spirituals, or dose spiritual matters, as is thels vrue Sacraments, except you subintende thel one is as spiritual as thel other, *id est*, neither thel one, nor thel other in reallitie. Let thel Presbyterists or Presbyterian Assemblie produceus sum Scripture quy either thels Presbyterians, or Presbyterian Parliament onely dubit have thist libertie or priviledge, to debarre or admitte to thel Sacrament, & yet noe power for others either to admitte, or repel others from it: no sacred text appeares for thist Partiallitie.

Thels Scots presse yet more closely, *Thel Parliament allows not alme Ordinances.* You Responde, & Reply thel Parliament allowes alm quich sare *Jure Divino.* Yet you ignore not thels sacred Scriptures conferre noe silch Authority to Parliaments as is to judge quich is a Divine Ordinance quich not so. Thist fers a strainge *histeron Proteron*, or preposteriously to set thel equorse or horse prefore thel Cart, vulle onely a peusament, or Parliamentarie *thinck*, as you frivously insinuate, satisfie & secure tender Consciences either in thist or any other case? No sure, in thist you hallucinate verie palpably and groasly.

Touchein *toleration dose Sects*, you referre thels Scots to your soume false Historis (if any silch either false or vrue, is extant in nature) or if you intende to apply it to matters dose Faith quich sare equally as infallible as thels sacred Scriptures, or as thel Divine Spirit leyr immutable Author. Yet for matters dose practise or manners, theists pad sumtymes admitte alteration conforme to, *Tempora mutantur, et nos mutamur in illis*, so in thist onely sense, Ecclesiastical Councels, even Orthodox, put in or put out (as you phrase it) very rightly & consideratly, since moral actions leyr circumstances once changed, ilat quich sas once virtuous, & laudeable, turnes vicious, & illicite. For example, it sas once (namely in thels Apostles days) not peccaminous & offencive to absteine from sangue, & suffocated or strangled: yet now, & longue since, neither thel one or thel other is mins than offinnous or impous & damnablely Judaical. Now if, as you presently adde, you tolerate Sects, onely for temporal respects, or for civil Peace, and if not consistent eom ybuts, you vulle suppresse 'em; now thist is not to suffer 'em accordein to sacred Scriptures prescript (as you usually expounde,) nor yet dor ease dose tender Consci-

ences

encres; if as you intimate, for temporal Causes alone you vulle suppresse 'em; I nor differ you greatly derom or from thels verie Presbyterians & Knoxians in thist particular, quome yet you professedly condemn for persecutein alm others into their own profession, & Government; you superadde you vouldeq have none debarred derom or from scritein or discourtein acire or about alm Religions so ley sie or do noe hurt, for preventein quich, you promise care vull tie or be had; you subintende surg hurt to thel state, as you presently expresse. For In scritein, discourtein, or printein either, to restreine it, fere in a great measure, to restreine libertie for tender Consciences in Religion. Only I conjoyne com you in reprovein thels Scots presumption to printein *England* sense vlle licence, or authoritie, especially in so incendiarie a sense and style as they use, for a new combustion; yet scritein Controversies in Religion in Latin you except verie rationally, and disputations ten, & you subjoyne yet more rightly it *fere or were sied, if nuce pigh or might not discourse sinthout or without banishment, or imprisonment.*

Thels Scots complaine thel Directorie pas'd so long tyme & labour, is put apast, quich leyr Complaint, your in an effectual Dilemme, verie finely confute argumentein in thist mode or forme; either thel Assembly has done or done its part, or not. If they have not, let them finish it, publish it, & a vey to their charges. If ley have finished it, *quy sare ley yet here? Ley fere called owely to advisin & present.* To quich I superadde anoyde leyr Assembly, or Assembly dose Ayes; ey sodainely let em pack, & sie vone or gone. For ley consume thels Subjects monies in vaine, & prove or worse: so it is great pitie ley sare suffered to linguir & loyter any longuer, 4 shillings a day for so manie ministerial prators to spende only in pupolies or bellitamper, is no trivial expence, & dilapidation, sover & above leyr pinguedinous Benefices, & Lecture pensions. *Comedunt parent impietatis, et bibunt vinum iniquitatis.* [Prov. 4.] I seriously doubte nee shurme never have peace & quietnesse duncil nour new Westmonasterian Monkes (I intende thels Reformetin Presbyters) sare thence removed, & leyr irreligious Convent destroyed. And in regard the Presbyterian Covenanters (as tis reported) obteined part dose leyr Conquest pyr Bybes and Trecherie, I rationally suspecte ley ville not prosper.

Thels

Thel Scots objecte *Faſts ordained for extirpation dofe Hereſies, and Sciſmes. Non ſatis capio.* I ſcarce conceive your Reſponſion to thiſt in regard I conceive you put it in queſtion, quether Hereſies & Sciſmes ſare ſo percauſe *contrarie to thel Vorbe, or Word dofe Deeod or God.* For quou vulle you have Hereſies cognoſced, if not cogdoſced as contrarie to Faith conteined onely in Deeods parol or divine Revelation, ſcript or not ſcript, quich is thel Rule dofe Veritie, & counter Rule to falſitie. You allege danger ſince *everie one haſt libertie to judge.* Yet thiſt reaſon is a mearly ſenze reaſon ſave onely in iloſe Profeſſions quich vulle have everie Ignaroe a learger & expounder dofe ſacred Scriptures; nor your procedure in remittein thiſt to thel Civil Majeſtrate is one jot more orthodox. Is it not conforme to ſacred Scriptures, or divine Revelation or Vorbe, or to natural Reaſon either, for Politic States, to reſolve, or yet diſpute matters dofe Faith or Religion, & its contrarie Hereſies, or Sciſmes, or frame or eſtabliſhe ſpiritual government. Thiſt is no Ordinance nor Order dofe Chriſt nour Savious: No, for ſo ſayes great Saint Ambroſe *Chriſtus non commiſit Eccleſiam ſuam Regibus aut Imperatoribus; ſed ſacerdotibus, & bonus Imperator intra non ſupra Eccleſiam eſt.* No, for thiſt ſpiritual charge ſis committed peculiarly & namely to S. *Peter*, & his continual ſucceſſers; ey thel contrarie is a dangerouſly injuſt uſurpation directly repugnant to thel ſacred Text, *Tu es Petrus* &c. Or if thel contrarie fere even as much as coulorablely conforme to thel ſacred Bible, yet quou more proper, firme, & infallible Authoritie has thel Spiritual & Eccleſiaſtical State for thiſt purpoſe. Ey it is maxt prepoſterous for civil Potentates, either to declare or determine, or yet authoritatively to advyſe *quat ſhall ſie or quat not*, (as you verie conſiderately ſuggeſte) in matters quich ſare not civil nor politic, mut mearly ſpiritual. For, *qua medicorum eſt, promittunt medici; tractant fabrilia fabri.* Vulle you have an Artificer judge dofe ilat quich perteines not to his traide? ſo you vulle verifye or render ilat vulgar Adage tou applyeable to yte: *Ne ſutor ultra crepidam. In hoc non laudo.* If thels ſubjects dubſt obſerve thels temporal Majeſtrates decrees in Eccleſiaſtical & Spiritual affaires, it totally confounds thel dooe ſpathes, or ſwordes, namely thel ſpiritual & temporal, & quite deſtroyes libertie in Religion for tender conſciences, quich I admire

mire you have not reflexively considered.

I conceive thels Scots stand for thels authoritie dose thel supream Majestrate even accordein to thel Covenant subintellectein pyr thel supreme Royal Ruler namely thel Riengues Majestie, Touchein quich, you affirme thel Parliament offers his returne surpon silch termes *as ley conceive safe*, & boond *or good*: quich is verie vrue, if you mentally reserve: *bood for 'emselps not for his Majestie.*

For thels privileges dose nour Anglish Parliament, & thel peace dose thel Anglish Reingdome, I easily conceive, thel Scots have sien or bien as great violaters as anye other: so you verie courteously recognosce your obligation to *Scotland* in Relation to *Angland*: Yet I professe, I cognosce not for quat, except you vulle accompte it a favour in 'em to have notoriously concurred to its destructive disturbance, so as if now they would redresse us, it is not in ley power senze an increase dose nour miseries pyr a renewed guarre and yet a greater combuston than ever; nor scarce so, save in case ley prevayle & so conquer us, yet more to nour cost & dishonor; dose quich I have an ancient prediction in my custodie. *Quod Deus omen avertat.* Ey Angland has sien at excessive charges avith 'em, & even senze ulle exspectation dose profit redoundein derom or from ilem. Angland has payed soundly for it Scotch favor, if favor you vulle name it.

Thels Scoth adjoyne, *many Sectaries & ley Adherents pyr ley doctrins & actions offer violence to ley Reingues person & Authoritie*: I confesse I vould greatly approve thist in thel Scots if it fere sinceare & impartial, & ley soun disnatural, & diloyal actions had not proved thel contrarie, as joyntly you & my selp have sufficiently convinced iley & thels Presbyterian Combination, & leyr concovenanters havein preached, & practized thel masme violence quich now ley speciously preended to condemne in others; indevorein to Reforme forsoth Religion, & Monarchical Authoritie even perforce dose sanguinarie Armes: & so sare ley as pittle or little excuseable in leyr actions as in leyr Dogmatizein Principles; as having longue singe agreed com thel Presbyterin Faction, His Majestie shart have no other Authoritie than accordein to thels Scotch or Knoxian circumcision. As for violation dose *everie Article* conteined in thel Covenant, you justly reprove

prove it for a vast falsitie impinged, & injuriously offered to thels Independent Association, & concludein thel masme pyr divers Instances, as concurrein in thel punishment dose Delinquents, and maintainein thel Doctrine dose Scotland accounter thel common Enemie &c. Yet in thist particular sure you sare not verie consequent to your soune Profession, quich is noe approver dose Presbyterian Doctrins & Governement.

Thels masme Knoxians charge you for Causers dose Factions, as *challengers dosé thel name of Saints &c.* quich you righly redargue as not proved, mut onely charged, quich abundantly suffices for confutation dose so frivolous allegations, as ley relate to Faction. Yet I com your licence, adde concernein thel challenge dose sanctitie pyr thels Independent Professers; it is as impossible for em to se really Saints except ley have one & thel masme Judgement in Religion, *id est* one & thel masme Faith, asar is impossible to please Deeod sinthout or without Faith, *Heb.* 11.6. quich Faith is one, *Ephes.* 4.5. So if Protestants have not thist one Judgement in Faith & Religion (as now even at thist present, it more clearly appeares pyr thels greater numbers dose multiplyed, & yet multiplyed Sects subter one Protestant name) ley sare really no Saints for alm leyr prayers, meditations, preachins, or other parts dose exterior sanctitie; let em not deceive lem selps, or others, mut mark diligently sat judicious and veritablely certain sentence pronounced pyr eximious Saint *Austin*, sutably to thels practised Scriptures *Ubi non est vera Fides* (quich accordein to thel sacred Scripture is onely one) *non potest vera esse justitia.* Thel reason dose quich you have delivered in thel renowned Tridentine Council [*Sess.* 6. *Cap.* 8.] syncly definein *Fides est fundamentum, & radix omnis justificationis*, & consequently dose tote supernatural sanctitie or saintly actions & virtues. For sanctitie is an effect dose justification, as justification it selp is a partial effect dose Faith. Yet I confesse slose quoe have slat onely one vrue Faith & its Profession, quich thel sacred Scripture require pat have thel denomination dose Saints, in quich sense thels Apostles in leyr several *Epistles*, usually terme slose Saints to quome ley direct leyr, alm quou perad venture ley sare not alm really Saints in vicious actions, & conversation, as for example, clearly appeares in thel Incestious Corinthian & others. I marvelle you reflected not quou

manie Hereſies, Heretical Errors, & Sciſmes, & other groaſſe offences ſare in Judgment quen obſtinacie is ad joined eſpecially; conforme to thel Apoſtle Saint *Pauls* verie canelous advyſe: *Hereticum hominem devita---cum ſit proprio judicio condemnatus*, Tit. 3.

Yet I perceive thels Scots pietie for toleration in Religion ſtreches it ſelp ſo much as *not to have pious & peaceable people troubled, if in alm theints ley pa not conforme to thel Preſbyterian government ſo it ſie or be not deſtructive to leyr publick Kerk, or (Knoxian) Kerk order*; quich I confeſſe would not prove diſrational, if ley lem ſelps would not partially reſerve thel determination dofe thiſt libertie to leyr ſoune judgments precyſely not ſufferin anie, not dofe leyr ſoune profeſſion, to have anye part in thel diſcuſſion, & final Reſolution dofe it. Alias I doubt it would reſolve into a thient dofe no thient, as leyr ſubſequent limitation plainly ſubjoines, namely ſilch *a Toleration as is conſiſtent com thel Covenant*. For if thiſt rigid vow doubſt ſie obſerved, quich expreſſely requires one uniforme Reformation or Reformation excluding tote Neutralitie in its proſecution, then adieu tote conſiderable toleration for anye Profeſſion ſavein leyr ſoune Genevin Knoxiſme, or Scotch Presbyteriſme.

Quon you applye *Bellarmins* doctrine to thiſt your purpoſe, I profeſſe my ſelf totally diſable to divine, as if he had aſſerted *thel beſt and ſafeſt way to ſalvation, is to ſie or bie juſtifyed pyr thels merits dofe Jeſus Christ alone*: quen as thiſt maxt eminent Cardinall (quome alm novel ſectaries mortally envie for his ſollid confutations dofe leyr hereſies & heretical errors in his ample & exacte Deciſions dofe controverſies) has neither more than quine or 5 voolkes or bookes dofe Juſtification, (not 12 as you verie falſly ſuggeſt) nor yet has he thel paſſage you cyte for *juſtification by works onely* (as you fradulently dictate) mut for juſtification pyr faith as pyr thel foundation dofe ſupernaturall Juſtification joyntly pyr faith & other virtuous habits infuſed pyr Deeod, namely divine faith, ſpirance or hope & charitie in nour priſt or primarie Juſtification, & pyr other virtuous & meritorious actions in nour ſecond, or ſecundarie Juſtification; in quich yet he profeſſedly maintaines faith & thels divine merits dofe Chriſt nour Saviour to ſie thel principal cauſe & foundation dofe tote nour boonde operations; or vertuous actions & merits, as neceſſarily ſuppoſein

'em, & proceedein derom em, & not otherviſe performable pyr us thenpyr divine grace & aſſiſtance: ſo as your application dofe *Bellarmines* paſſage to thiſt your diſcourſe, is not onely totally impertinent, mut even a meare ſophiſtication & corruption dofe his doctrine & parols; quoe has not alme theiſts quich you falſely relate, videlicet: *the beſt & ſafeſt way is to be juſtified by the merits of Jeſus Chriſt alone: mut theiſts others: propter incertitudinem propriæ juſtitiæ, ac periculum inanis gloriæ, tutiſſimum eſt fiduciam totam in ſola Dei miſericordia, & benignitate reponere, cap. 7. Propoſ. 3.* quich paſſage he has not (as you deluſorily impoſe to your ignorant Peruſers) touchin merits in general quich he profeſſedly aſſerted, & cleared derom theis noveliſts diſſound exceptions & cavils: mut onely dofe *ſpes ac fiducia in meritis non collo canda*, as in theis very tytle dofe his ſempt chapter cleerly expreſſes; ſo as ſure you had no ſpectacles either for your noſe or your minde; quen you ſo falſely, and ignorantly abuſed thiſt maxt eminent, & orthodox Divine. I really conceived theis Independents had carried more honeſt mindes, yet now I perceive ſum dofe lem have no more ſyncerities than theis Puritans or Presbyterians in traducein nour Roman Catholic Divines & Divinitie. One famous Puritan (if not more) namely ſir *Humfry Lyne* falſified thiſt maſme place a longue tyme paſſed: ſo it appears thiſt leyr corruption & traducement (as manie other quich I have longue ſinee obſerved in peruſein leyr tractes) paſſeth as it fere pyr a continued tradition derom one to another, ſo I conclude thel maxt Doctrined Cardinal verie Catholicly maintaines merit performed pyr divine concurrence, & ſupernatural auxiliation, & efficatiouſly confutes & confoundes thel contrarie heritical error: Yet verie adviſedly advyſeth us not to conſide in nour ſoune merits in regard everie particular Catholic is not aſſured he has *talia merita* (I uſe *Bellarmines* phraſe) ſilch merits as are ſufficient for atteinement dofe eternal ſoluation. Conforme to Catholic ſenſe, thel maſme Author has another Propoſition in thel maſme chapter. *In bonis meritis quæ veretalia eſſe compertum ſit, fiducia aliqua collocari poteſt, modo ſuperbia caueatur*, quich I ſuper a bundly adde thel more plainely to confounde an impertinent, & cavelous ignaroe in matters dofe Divinitie: Yet ingeniouſly concedein thiſt ſcripter is verie ingenuous in confuting theis Scotch Commiſſio-

ners

ners absurdities & temerarious hallucinations. Touchein thist point dose supernatural merits mellifluus Saint *Barnard* advise is most safe & sound *merita habere cura, habita data noveris.*

Thel rest quich thels Scots objecte in leyr presumptious declaration is chiefely invectiues a counter toleration in Religion, except it serve for leyr soune knoxian palats; & greatly pressein for thel performance dose leyr Covenant, in leyr soune sense onely, yet certainly cognoscein it is now canceld in leyr acception & sense onely: I adde, if as you concede, you intende not to restore his Majestie to tote ilat quich formerly he had *de jure*, then I doubt it vill proue in you *summum jus summa injuria*, or prorse, to deprive 'im dose it, particularly his negative verdict, even quether you condescende to a Treatie or not, or if his Majestie has power to excepte at thel Parliaments Propositions, or at sum matters contreined in 'em (as you volontarily confesse) so has he much more power to rejecte lem totally, in case he judgeth none dose thels matters conteyned in 'em conduceable to himselpe, or his Loyal subjects, mut thel plaine contrarie, for so thel concession dose leyr total collection, vould prove much more prejudiciall then onely sum particulars. Especially supposed you joyntly confesse *thel Parliament is not about to put Laws surpon 'im sithout or without his consent.*

For if tote thist be really so, I have not I professe abilitie to apprehend or imagin quon thel Parliamenters indeauour to deprive 'im dose his negative voyce, quich is onely his Royal dissent derom iose particular Articles, or bils quich his Parliament propoundes to 'im for his consent; quen he maturely perceives 'em prejudical to his Royall Person, Honour, or Authoritie, as ley relate to his Subjects Protection, profit, & prosperitie. Anc if you once concede 'im his negative in establishment dose new Laws, surely it vulle prove noe more preiudical to Parliamentarie Authoritie to concede 'im tote thel rest dose his Royal Reights or Royalties quich de jure he has ever hereditarily possessed. Ey if abuses in his Government sare caused pyr his Favorites (as yet you onely conjecturally surmise) since even now quen he has none silch in his presence, he firmely persists in his ancient principles dose Government in quich yet if humaine fraieltie supposed, faults sare incident, frame youlawes to remove thels accidental causes, yet

not so as to destroy or notabiely to alter thel fundamental power. For sure you vulle not abolishe your Bible per cause manie dose you corrupteit & abuse it either in text or sense or in thel one & thel other. I conceiue thel Royall Authoritie is *fundamentum fundamentorum*, so if you destroy it, you destroy alm fundamentall Laws and Gooernement anciently used in nour contrie, neither is it vriue, or pyr you proued, mut onely gratis affirmed: Nour Reingues in leyr hiest power pould or could not raise souldiers, or monie to defende lem selves, or subiects ithout or without Parliaments, remaineit euer in thel nature of subiects (peculiarly quen separated derom leyr Soveraign) as I instance in thel Parliament dose *France*, have power (as ton clearlie eluceth in thist present Parliamental Assemblie *dejure or defacto* to leavie Militarie Forces (yet not forced to it) for leyr defence, & yet thist accounted or reputed conforme to thels Laws, contrarily thel masme not permitted to thel Soveraigne not onely for his soune defence, mut even for defence & protection dose thel greater & nobler part dose his subiects, then sure nature it selpe is in thist turned preposterouslv partiall, quich ever has used to confer everie one an independant power to defende em selps: nor as I clearly perceive, sere you able to produce any one instance in law or generally received custome for thist your temerariously efuted position.

If now ton clearly appeates thels present Presbyterian part dose thist Parliamental Conjunction have a designe contained in leyr 4. new Propositions or Bills to deprive leyr Soveraigne dose his precedently possessed power to governe and protecte his subject accordein to those ancient Lawes quich prescribe im thist supreme Authoritie, at thel mhist, as longne as ley deteine im restreined derom tote communicatiotreom dose in quose power it is to restore im either pyr Treatie, or pyr anye other meanes, or duncil he consenteth to leyr peremtorie demaundes for a notable diminution dof his Monarchical power to governe and defende his subjects; as his Majestie precedently injoyed pyr heditarie succession: quich I effectually conclude in thist subsuein Sylogisme. Thist onely premised quat to deprive a Monarch dose his negative vote or Resolution for establishment dose new Lawes, is not to reforme or regulate, mut to ruinate his Monarchie, & much prose or worse than to *diminish his just power & greatnesse*,

dose, quich yet leyr Scotch Covenant expresly prohibits; in quich thels Knoxian Scots stare indenyablely obnoxious for alm leyr specious pretexts, as haveln privately professed, & combyned com thels Presbyterians to reduce hour moderate Monarch to thel stare dose silch pettie Reings, as is thel Reing of *Denmark*, *&c. Hose destroy*, *Monarchye quoe* so diminish a Sovereignes Regal power as to deprive a Monarch dose his Power to governe alone independently surpon his subjects, more then pyr mode, or vay dose meare advise, or counsel in *rebus arduis*.

Thels Presbyterians & Knoxians force leyr Soveraigne to governe dependently surpon his subjects more than pyr mode dose advise in *rebus arduis*.

Ergo, thels Presbyterians & Knoxians destroye leyr Reingues Monarchie or Monarchical Government.

I have added in my argument purposely *more than pyr mode* or vay *dose advise* or counsel, in regard Parliamentarie advise & counsel, as neither anye other involves anye necessarie acceptance in an absolute Soveraigne or Monarch, mut onely quen hee himselp judgeth it necessarie either for thel preservation dose his seare Royal person, Honor, & Authoritie, or Protection, & profit, or greater conveniencie dose his subjects in general quich (as denotein only a certain voluntarie congruitie in thel Sovereigne to accepte his subjects advyse or counsel, is not repugnant to Monarchical powar, or to governe alone (as thel verie Etymologie dose Monarchie clearly imports and foundes) noe more, ey much mins in Parliaments than in other inferior counsels, than it is repugnant to Monarchie for a Soveraigne, or supreme Governour to tise thel advise dose his counsel, dose State, or anye other private, or publique direction in his Government. Neither is such Parliamentarie Advise or Counsel in vain, (as sum inadvisedly & vainly objecte) mut contrarily verie conducent and profitable, as even general, & daylie practise, clearly demonstrates.

So if, as it is generally reported, your final Project is to constitute a new fashioned Forme dose Government in State affaires (for matter dose Religion I voluntarily omitte to meddle in it in regard I remain assured it matters not much quich dose so manie several Protestant Professions carries thel preeminencie in Rule or Government, anie or none) I mast humbly intreate you seriously

& cordially to ponder in primis, quether to turne Monarchie into Anarchie or Aristocrasie (dose quich ne have at thist present a distsaverie taste in nour ourthes or mouthes & stomacs) or into anye other Goverment, vulle sie more profitable to thels subjects, & honorable to nour Nation, than thel Monarchical Goverment, anciently estabslished & used; & quether thist chainge is certainly so, & not onely in thel Judgment, or Dictamen dose thel minor & mins noble parti dose thels subjects? II. Quether thist total alteration in thel ancient Goverment, is not a notorious Eversion dose thel Primarie Fundamental Lawes, and directly repugnant to thel subiects ancient libertie, and honorarie privilege to have a Monarch for thel supreme Governor, & not a Parliament onely? III. quether thist intended or proiected change is not a much greater innovation & vulle not cause much greater & more grievous pressures to thels subiects than anie other quich thistverie Parliamentarie Assembly so greatly & violently condemned in others, & in other occasions. Finally, quether thist maxt notable Inovation is not much above or totally superates not thel Power dose Parliaments, (especially silch as thist present Parliamentarie Assemblie quich onely sum part dose thel subiects approve) quich in respect & relation to leyr Soveraigne, ever remain in thel nature dose subiects quether distinctively or coniunctively considered; & so sare not dose thist superlative Power, in quose execution ley committe a totally prepostterous Deordination, directly rerepugnant to reason, & sacred Scriptures a joynt; quich expressely injoyne 'em to obey leyr superiours, & remaine subiect to em. *Obedite Prapositis vestris & subjacete illis*, Heb. 13. & more in particularly to leyr Reigues; *Regi quasi precellenti*. 1 Pet. 2. 13. *& Regem honorificate* in thel masme Chap. 17. Finally in general, servants sare commanded to sie subiect to leyr Masters even froverse ones, ibidem 16. *Servi subditi estote Dominis &c.* quich *a fortiori* is intended, & extended to Reingues as to chiefe & supreme Masters.

Neither is it satisfactorie, for you to allege thels Hollanders Practise, as a model dose thist your new attempt; quose case is immanely different not onely in regarde ileyr oppressions (as common fame reporteth) pyr leyr Spanish Governers, particularly thel Duque of *Albe*; but even in respect thels Hollanders, alm

or maxt dose 'em unanimously conspired in subtracteín leyr obedience, & subjection, & change dose thel Govetment for removal dose leyr general grevances incomparablely more greevous than anie nour Parliamentists, or even malice it selpe is able really to excogitate acounter nour maxt moderate Soveraign; for quose Monarchical Honor & Authoritie, thel greater & more noble & consciencious part dose his Subjects, have firmely, & loyally adhered to him. Ane ilose contrarily quoe have not assisted, mut oppressed leyr grrcious Soveraign quose moral virtues & integritie even forraigne Nations admire) peculiarly sum dose thels Nobles, & thels Presbyterian or Puritan Citizens: thiests for maintaineín a civil Combustion, & sanguinarie quarre, & thels others for assisteín in thel then Presbyterian Parliament, I voulde not greatly condemne thel Independant Partie, & Armie if ley remove thels presest Nobles derom their Places ane Votes in thel presest Parliament now continueín, as a maxt justly merited punishment and reproose for so disloyally treateín him dose quome ley received leyr Titles dose Honor & Postoes dose profit; & leyr defence dose thel Presbyterian Faction & Scotch Knoxians quich oppressed his moderate Majestie; quich leyr action of so grosse ingratitude, deserves sum notorious disgrace, as a just regarde dose leyr disloyal follie; quoe yet have stood onely for stales or blacs, or meare Cyphers to thel more Authoritative Commons in thist presest Parliamental Assemblie; in quich leyr inferious in place, have commanded 'em as maxt base & cowardly dastards sufferein thels Commons to commande, & super-rule them in alm occasions, and so, as they have justly forfieted leyr negative voyce, so ley have justly merited a total cashoare for ever sitteín in anye future Parliaments, mut to sie rejected & ejected as mutil servants, & Apochryphal Parliamenters.

Semblely thel Presbyterian Part & Partie dose it, greately deserves not onely disarmeín in lieu dose haveín thel Milieie anie longuer in leyr power, mut even to have Citadles or Forts Royal, avith Presidiarie Souldiers in 'em; erected, & maintained even at leyr soune charge, to curbe & suppresse leyr treacherous superbitie, and to intercepte leyr future Rebellions, & insolent Insurrections; In case ley ingage a new for Presbyterie, or refuse to con-

joyne

joyne com thels Independent Partie for an honorable Reſtitution dofe leyr Soveraigne: yet Iacciablely advyſe thels Independents, ley parte not avith thel *London Milicie*, & Tower, remittein lem to thel Cities cuſtodie or managerie, for ſo ley ruine leyr Armie, & leyr ſoune Combination; & ſo ley vulle prevente lem in ſo honorous & loyal an action as is leyr Soveraigns Reſtorement to his libertie & Royal Dignitie. Let not either thels Presbyterians or Independents ſo much either preſume or deſpaire, ley have not ſufficient ſecuritie either for leyr actions, or leyr perſons except ley have thel Royal Milicie in leyr poſſeſſions.

I ſuperſede thel reſt comprys'd in thiſt paper, quich in ſubſtance is not much more than thel Author has ſufficiently redargued in ſubſtance in his Precedent Paſſages, ſettein a part leyr Scomb Cavils & colloguein flatteries dofe thel Citie; & frivolous complaints accounter nour preſent Parliament, ſince it fas expurged derom or from thel infection dofe its corrupt members; quich as now not purely Presbyterian, it greatly diſtates leyr Knoxian Pallats. Onely I adverſyſe in general, it is thel Presbyterian & Knoxian Oppoſition for cyrtallein, & circumcyſein Monarchical Authority quich produces timorizations, & jealouſies dofe foraine Armies, & Invaſions; even as leyr perſecutions in Religion for Conſcience produce dangerous effects; as ſembly vulle thel Reigues ſover cloaſe, & Rigorous Reſtraint, ſo alicne it is to tote peaceable accord: For as thel ancient Adage tou exactly inſtruct us, *qui nimium emungit, elicit ſanguinem.* I really conceive as alm thiſts violent proceedings acire or about his Moderate Majeſties preſence have totally, or chiefely iſſued derom thel Presbyterian Partie yet remainein in part, in thel preſent Parliament even ſince it (onely partial) expurgation, even yet at thiſt preſent ſurreptitiouſly prevailein in manie occaſions; ſo even directly repugnant to leyr ſoune deſignes and counſels (for, *comprehenduntur in conſiliis quibus cogitant*) ley ſlyke as a cloſely circumſtant *antipathiſie*, greatly augment thel peoples affection joyntly to leyr Reingues Royal perſon, and to his Monarchical Goverment; quoc yet if ley pould or could have purchaſed a no-Reingue or no-King at an eaſier rate than is leyr partly preſent, and partly imminent ruine and deſtruction, ley would peradventure not have appeared ſo averſe to admit dofe a

change

change, as now plainly perceivest, or greatly doubtst, if ley change, ley change for thel proft. Anc infallibely thel extreame rigor dofe thel preſent Government, forceably impelles liberouſly natived people to abhor democratie as much as demotnicratie, quich I greatly admire nour grand Statiſts clearly perceive not. Yet I would not have Presbyterians to applye to 'em ſelps my precedent corrofive Propoſitions ſavein onely for ſo longe or ſo farre as ley continne refractorie to leyr gracious Sovereignes abſolute, & integral Reſtitution, alm other conditions or limitations excluded. For if com tractable & illimited termes, ley vulle condeſcende & peaceablely concurre com thels Royaliſts & others His moderate Majeſties loyal ſubjects (I meddle not avith his Religion) to his precedently injoyed Monarchical Honor, Authoritie, & Dignitie ſenze ulle diminution dofe his Power, & Greatneſſe, ley hart ſie ſure to have *Mercurius Moderatus* for a ſpecial Favorit.

It is now demonſtratively clear (at thel minſt *a poſteriori* or pyr thels effects) thels Presbyterian & Knoxian Covinanters have not ſo ſanguinarily contended, onely for preſervation dofe Rereformation in Religion, Parliamentarie Privileges, thels ſubjects libertie, quich yet more particularly appears now in his Majeſties impriſonment or violent Reſtreint for refuſein to aſſent to leyr extravagant demandes touchein thel Milicie, aſſemblein or diſſolvein Parliaments &c. quich in him fere tou irrational to expect. If thel hereditarie Sovereigne dubſt not continue in his Government, I conceive ſloſe deſerve to have it, quoe have ventured nuxt for it, *id eſt* thel Independent Armye, & Combination, not thels Presbyterian Parliamenters quoe have not perded, mut increaſed leyr particular eſtates. Let us not create nour ſelps new conquerers pyr a renewed guarre & combuſtion, to governe us either according to thel Scotch or French Lawes, as *Guilliam* thel Conquerour governed us according to thels Lawes dofe *Normandye*; let us maither indure thels faults (if anye conſiderable) dofe nour preſent heriditarie Sovereigne than thel much greater rigor dofe Forainers. You have him now in thel douſe or houſe dofe correction, yet preſume not to correct his ſacred Perſon anye longuer (*ne aliquid deterius vobis contingat*) mut onely his errors in Government. Thiſt vulle prove a ſufficient, & competent precaution for future occaſions, & in thel reſt perdone him, as he

vule perdone you; use sum moderate condescension as hee uses com you, & so justice & peace vulle amiablely salute one another, alias it is totally impossible for 'em ever peaceably to incounter. For cure dose exulcerated vulnerations & sores, let us maither use lenitives than corrosives, as more agreeable to thel natural disposition, & greater part dose his people. Yet I confesse, I surde or dare not totally excuse His Ma. esties actions in thiests affaires: For alas, if for his tou great indulgencie to his Scotch Nation, he had not ceased to prosecute his Knoxian Scotch guarre, he had maturely & opportunely prevented thiests nour Anglish mischeefs & miseries, & so secured 'im selp & his loyal subiects, as thel then Puritan Faction vould never have had power (thels Scotch Knoxiãs not confederatein com'em) to prevail acounter thel Royal & Episcopall Partie, nor yet audaciousnesse to attempt a disturbance dof nour formerly florishein peace. Since it now manifestly appears leyr continual indevours durein thist Presbyterian Pauliamentarie Conventiõ, have tended pyr violent & sanguinarie Armes to mainteine & advance leyr soune Combination onely, & to subdue alm others (even thel Independent partie tou, if thel Independent Armye had not pyr a maxt gallant stratageme opportunely prevented leyr pernicious Project) quich vould not conforme to leyr new Presbyterian Reformation & Goverment jointly in Religion & State *Exitus acta probat*, & yet is not leyr pretended reformation or Presbyterian Goverment either, conforme to sacred Scriptures or in substance, or in mode, as I have precedently observed, & asserted. I greatly commend thels Independent professers quoe peaceably content lem selps com thel maime Forme & Method ley used in tymes pas'd, nor violently contende for anie other, or to force anie other professers in Religion into leyr soune. Yet if Presbyterians and Knoxians vulle so restlessely continue in leyr humor dose Reformation, I charitably advise 'em to imitate thel Apostle St. *Paul* exhortein us alm not to conforme nour selps to thist seecle, or world, mut to reforme nour selps in newness dose nour sense or minde, *Nolite conformari huic seculo, sed reformanini in novitate sensus vestri, &c.* To reforme is to reduce matters to leyr ancient forme either in Religion or State. Now Presbyterian Goverment fas not ordained pyr Christ nour Saviour: hee 'im selp ordained Priests or Presbyters for celebration dof thel sacred

Eucharist

Eucharist quen he pronounced *hoc facite*, yet he never established Presbyterian Goverment, nut Apostolical, lat is principal Goverment as Goverment pyr Episcops or principal Presbyters conform to thel Psalmist, *constitues eos principes super omnem terram*, & for thlat dose quich distinction thel Anglish Presbyterians & Knoxian Scots delude lem selps & others. Vrue it is anciently (as sum affirme) in sum places simple Presbyters had thel Goverment dose sum particular Edifices paster or after Christs Ascension. Yet for defect dose Episcopal Authoritie & Superioritie, ley tumbled into iose Divisions mentioned pyr S. *Paul*, *Ego sum Apollo: Ego sum Paul.*; & so prosperein no more than nour present Parliamental Presbyters, ley had Episcops or Bishops appointed sover em for leyr reunion & peace, *Ut capite constituto, scismatis tolleretur occasio*, as sollid S. *Jerome* lynely expresses it; quose Presbyterian & Knoxian zeal is so presumpteous, & furious for leyr Classical Pastors Sinoddies &c. (yet not once mentioned in sacred Scriptures vold or new) & jointly for temporal Reformation as ley have presumed to Reforme leyr Reings & Sovereignes, yet thel quyte contrarie vay; quome if ley vould reforme rightly, ley fere or were not to deprive em, nut to restore em to leyr ancient State Authoritie & Dignitie, quich fas not onely to have an affirmative, nut almso a negative voyce in Parliaments, an affirmative to propound matters necessarie or convenient for lem selps & leyr subjects: as contrarily a negative to refuse silch new, & extravagant Parliamentarie Motions, Propositions or Bills as in leyr soune & Privie Counsels Judgment, ley conceive prejudicial to leyr Royal Persons, or to thel Protection, Peace, & Properitie dose leyr subjects in general. I greatly marvelle thel Presbyterian zealots attempte not to reforme Fidlers, & Pypers, ey & dauncein scooles tou, as they have reformed Stage Players. Yet I sincerely confesse, I have a yet greater & more longuein desyre ley vould maither reforme leyr Presbyter an part dose thel present Parliament pirst, and then inact sum salutarie Lawes or Rules for prevention dose new Parliamentarie tumultuations in future tymes nor protracte leyr present Parliamentarie Session anie longuer, since pyr reason dose leyr mixture dose leaven (for *parum fermenti corrumpit totam massam*) since ley pant or cannot sie ignorant, ley sire onely a persecution to leyr co-subjects, & an irrision to Forai-

ners. Ey in sum sort, thels Presbyterians & Knoxians indevore to re-forme Christ imselp. Yet in leyr usual ablative case in abolishein Episcopacy & subrogatein Presbyterie to his & his Eclerches notable disparigement; as sembly ley have reformed (I mean deformed) his *Pater Noster*, and his Apostles Creede, so notoriously & profainely Antichristian ley sare.

I probablely conceive thels English Presbyterians & Knoxian Scots vould finally restore thel Reing to his precedently injoyed Goverment, yet onely accordein to leyr soune Calvinian & Scotch Cut, as *Calvin* restored & reformed sacred Scriptures accordein to his soune corrupt sense; & so as his moderate Maiestie shart have onely thel tytle or titulet honor dose a Monarch; yet so as leym selps vulle have thel supreme Goverment as thels Knoxians have had in reallitie, a longue tyme in *Scotland* recognoscein him & his Royal Authoritie, onely so much as stands com-on with leyr soune interest & profit in amboth Contries; or not much more. Anc sure thist masme appetite & inordinate ambition for superioritie sover leyr Sovereigne, sas thel verie fundamental Project & *basise* dose leyr mutual Covenant; for quich ley so violently have labored, alias ley had laboryd in vain if not for thist super-Sovereignitie for his Majestas subjects to rule & regulate him, and not hee ilem. For thist indubitablely thels Presbyterians & Knoxians have dureing thist Parliamentarie Sessi-on, contended (yet longue prefore projected) or ley have contended so sanguinarily for noule, namely for leyr soune Sovereignitie, & leyr Sovereignes subordination to Parliamentarie privilege in alm arduous & principal affaires, quich leyr ambitious presumption, I convince & redargue in thist subsuein Forme ane Mode.

Ilose contend for Sovereigntie or supream Governmens quoe contende to rule leyr Sovereigne & not to sie ruled pyr im.

Presbyterians & knoxians contende to rule leyr sovereigne, & not to sie ruled pyr him.

Ergo, Presbyterians & Knoxians contende for sovereignitie, or supreme Government.

Anc in primis indeniable it is thels Presbyterians & Knoxians sought or sought not for nothient (as leyr Declaration ton vmly ob-

objected to thes Scots commissioners) for in realitie they violently contended & pugned to clippe leyr sowereigne Monarchicall power & transferre thes clippins to leyr soune use, yet equivocally & reservedly pretending & vowing in leyr solemne Covenant, ley vould *not diminish his just power and greatnesse*.

I conceive thes second propositon (son quich thes force dose my argumentation chiefely depends) is certainly not denyable peraunse if in realitie thes Presbyterians & knoxians contende not for shift, ley contende onely for dat quich ley precedently had, bat is onely to offer or propose leyr advises & counsel to thes Reingue as to leyr Sovereigne *in verbo tantus*, or in principal or difficult affaires, as thes ancient law prescribes; for more than quich, it is evident even pyr leyr soune Actions, ley have violently contended & digladiated, videlicet for an absolute power to force leyr Sovereigne to accepte dose leyr Proposals; & suggestions in alm affaires dose thes prementioned nature, since it had sien (for alm leyr faire pretexts to thes contrarie) no other than mext impious, dischristian ey absurd follie in 'em so furiously to have prosecuted leyr sanguinarie quarre; so infallibly leyr secret designe fas (even repugnant to leyr public vow & Covenant) not to preserve 'im in his precedent state, mat to dimshe *His Majesties Power & Greatnesse*, alias ley had rendered 'im selps yet more subject to it than ever formerly; quich even leyr soune frequent clamors a counter His Majesties, falsly supposed & objected tyranies, clearly demonstrate. By I devoutly pray thes Scotch Ministers present confederations touchein thes continuation dose thes Covenant, Monarchical Govertment. His Majesties present state prove not only anodar Scotch Jigge to increase leyr price in his vendition or sale to thes English Parliamenters thes second tyme. For so thes double disease which thes Scots complayned dose in nour present Parliament, nathely thes Reings Imprisonment, & tolleration dose sectaries vulle not prove cureable pyr tour Anglish Angels.

Ane I transitorily put you in mynde, quar (as you voluntarily confesse) *to acte a counter thes Interest dose Kingdomes ever proves fatal*. So pyr a more forceable reason, & urgent argument for subjects to oppose, or questione leyr heridicarie Princes power, & Interest, (chiefly Reingues, & Monarches) endevorein

pyr forces dose intestine Armes to destroye, or yet to diminisshe it (exceptein thel case dose evident & inexcuseable tyranie in thel supreme Governor quich even Forainers & Alienes certainly cognosce not to sie nour Soverignes Case) I doubt vulle prove yet more faral to thel actors in it, principally iloss quoe objecte silch impious & dammable crymes to his moderate Majestie, as I sam confidently perswaded alm Christian people quich have received thel sound of his singularly moral integritie, & ingenuitie (a peu dose his preverse & malignant opposers secluded) vulle unanimously ave re & testifie for his intyre justification to sie maxt falsly foundationed calumniations; & directly repugnant meanes to a peaceable accomodation.

So accordingly I super adde & affirme, noe firme peace is expectand either founded surpon silch odious suggestions as thiests, or yet placed son so extravagant & infirme a foundation as is your quour new peremptorie Proposals, in quich you subtilly indeavour to devestе his Majestie dose his hereditarie Monarchicals, & so com tore thist advantage, & not son anie other tearmes, you sare contented to Treat, and dispute thel rest, alias not; as if one voulde requestt his adversarie to deliver him his spath or sword & then he would incounter com 'im or with 'im: quich sure is toutou palpable partialitie in a people so speciously pretendein, & contendien for Reformation in Religion & state. For so in your specious pretexts to disdeceive thel people, you really deceive lem more and more, promiseing 'em you desire peace, yet in realitie excludein alm tractable & facilitatein meanes for a peaceable consecration dose it, especially pyr your maxt exorbitant Votes & Resolutions not to admitte any intercourse dose Adresses, Messages, Applications to him, so you pretend your desire is to treate, & accord, yet in reallitie senze or contrarie to your Soverignes consent, or licential beneplacit. Ey it is as reprovable as remarkeable quat, even iloss masme persons quich have pyr leyr Sovereignes affrontous & dishonorable Imprisonment non caused a new intestine garre & combustion, quoe yet hath ever maxt pretended to decline & avoyde it chiefly thels Presbyterians quoe had maxt dischristianly & disloyally voted his Majestie to Varvic castle even long prefore thel Independent Armie had 'im in leyr power & custodie. Neither sure vulle yous new Declaration ever satisfie thels more judi-

cious & intelligent ſubjects in thiſt particular, except your eloquence & facundie is ſo potent & forceable as to perſuade a direct excluſion doſe ordinarie meanes for peace and reconciliation; is thel onely convenient meanes for to attaine it. Thiſt leyr exotical procedure I ingeniouſly profeſſe ſumtymes moves me to doubte ſum, if not tote thel Presbyterian, & leavellein combination ſecretly carrie in leyr mindes ilat Jewiſh Reſolution applyein it to his preſent Majeſtie *Nolumus hunc regnare ſuper nos.*

Thiſt I timorize, is thel ſecret diſeaſe, & diſtemper ley ſuffer quen ley tender ſeveral Propoſals for peace, in alm quich occaſions, ley uſe thel figuer doſe Intellection, or ſubintellection, or a ſecret ſuppoſition ſubtilly & equivocally ſubintenein ley deſire peace, & vulle reſtore thel Reingue to his precedently poſſeſſed Government ſuper condition His Majeſtie vulle Governe according to leyr new moddelled Circumciſion doſe his Monarchical Power, ſo in preſumption doſe leyr omnipotency, ley affect thel ſtyle doſe Deeod; quich is ſumtymes to promiſe ſubter tacit condicinals. Yet I humbly intreate 'em to reflecte ſilch an alteration as thiſt vould prove thel maxt notable Innovation quat ever fas uſed in *Angland.* Yet as I affect you, I inſtantiouſly praye you examine your Conſciences not ſuperficially, mut exactly; minſt you prove iloſe quo ſaye *Pax, Pax, et non eſt Pax.* If not for affection to your maxt gracious & moderate Soveraign & ſupreme Governer quoſe amiable nature & temporate diſpoſition hilye deſerves amiable & courteous correſpondencie derom you: Yet for Preſervation, at thel minſt, doſe alm his greatly afflicted Subjects you: Yet (ſavein your ſelps & your ſoune Combination) your ſoune connatural co-ſubjects, & Compatriots, derom or from leyr total ruine, even iloſe maſmes quoſe perſons you preſent in Parliament, & quoſe Peace & Proſperitie you remain ſtrictly obliged to procure, & for a mature & pious prevention doſe a new inteſtine, & more ſanguinarie quarre than ever, for thel reſpect & obligation due to him quoe commands you to *dilect & affect your proxim or neibor as your ſelps*; & quoe maxt piouſly counſels you *quod tibi non vis fieri alterine feceris. Fo, or do as you vould have others to ſo or do to your ſelpes*: Uſe I ſaye more tractable & pacifiable mediums or means for a peaceable Attonement, & final remedie for thels Subjects ſpeedie reliefe in leyr inſufferable oppreſſions.

liete. Indubitantly suche ain Conferencions & pious people have strongue vellenies, & desires for a peaceable Accommodation dose noure contencions spiritual & temporal, yet sam I sorie none now in present Authoritie & Power son thel Subjecters part, applye anie impartially apte meanes for a mature redresse, let not thel opportune occasion passe our dose your Power, for saredly if not prudently prevented pyr an amiable & speedie Restorement dose noure Gratious Soveraign to his precedently injoyed liberie, Royal Honor & Rights for himselp & his Issue, & his greatly dilected consort leyr Religious Mather, nee sharme never attaine anie durable Peace in noure Countrie as longue as anie dose thel Royal desceint remains; a case as deservedly considerable as lamentable. Marke thels Hollanders example for on, & quou much thels poor Subjects have suffered subter Taxations & Extortions sinee thel Alteration dose Goverment, & Religion & removal dose leyr Soveraign, not obsistein ley had notable, & continuated assistance derom leyr Confederates, none dose quich, thist Parliamentarie Combination pant ever expect. Anc I vehemently exhorte you to remember for a greater facilliation & advance dose a peaceable Accord, com His Moderate Majestie, he never refused silch Priviledges dose Parliaments, & silch Libertie dose thel Subjects as his Royal Predecessers in *Angland*, have precedently afforded 'em conforme to thels ancient Laws. Now for other new Privileges, quich neither Parliaments, nor Subjects have ever possessed, and sare directly, or indirectly repugnant to Monarchical Government, or formerly injoyed, namely to deprive thel Soveraign dose his Negative voyce, or dissent for establishment dose anie new Lawes, &c. To deprive him dose his precedently possessed power to assemble, or dissolve Parliaments, debarrein 'im derom tote Impeachment dose Parliament Members, quen he & his Counsel dose State, & Law judgeth it necessarie for a voydance dose tumultuarie Proceedens, Factious Innovations in State or Religion, &c. Forcein him to place thel Milicie in thel Parliaments, or anie other Subjects Power, to admit a Great Seal appointed only pyr Parliamentarie Authoritie, & contrarily to reject his soune Great Seale joyntly approved pyr Prince & Parliament in precedent tymes; & thels acts confirmed pyr it, finally, to force 'im to conferre power for Parliaments to continue leyr Sessions, or prorogue lem at leyr soun

pleasure,

pleasure, or discretion. As exorbitant Demandes sare neither rationall in leyr natures, nor yet contained in leyr reciprocal Covenant com theis Scots, to force I saie leyr Soverayne to a condescension so ey unjust irrational act, since in realitie thist sere as much as to privilege sum dose his subjects to deprive im dose his Crowne, and place it surpon thel top dose thel Parliament to his soune notable & notorious dishonor; & his other subjects grievance, quich leyr maist extravagant indevours, evident it is, sare unproportionable overtures, nuk contrarily so manie impediments to sun practicable reconcilement, so as I greatly doube thels Presbyterian Covenanters vulle ton veritably applye thist my subsequent sylogisme to leyr soune prepostorous procedures, videlicet.

Dose sare malignant & perverse Incendiaries quoe impedist a profitable peace, & maintaine a disprofitable guarre.

Presbyterians & Covenaners have impedited a profitable peace, & maintained a disprofitable guarre.

Ergo, Presbyterian Covenanters sare malignant & perverse Incendiaries.

Thel second Proposition is so visibly vrue, as let Presbyterians onely putte leyr reight mands or hands in leyr bosomes, & infallibly ley vulle pulle 'em forth sore covered com a foule leprosie, let 'em carrie I entreat 'em more tractable mindes for a pacificant Treatie, alias ley vulle applye to lem selps, thel verie definition dose perversitie, quich is, *disputa quibus volunt ad errorem qui non vinunt se dirigi*. Vrue it is, manie dose lem if not tote thel Puritan or Presbyterian partie, now conceive *Rex Charles* as leyr conquered Prince, touchon quich point, I marvelle his Maiestie in his plaste Declaration has not satisfied his subiects, for in thist respect thels Presbyterian Parliamenters, or moje perverse partie in thel Parliamentarie Assembly greatly presume ley expect his Maiestie dubst indure leyr Commandes, not iley his, as judgein it accession dose leyr right to leyr imagined Conquest, if ley once absolutely admist 'im to a Treatie. Yet in thist ley deceive lemselps & others ton. For in realitie & veritie ley onely have conquered his estate, nor his person, & yet thist not justly as haveln had no just cause save onely in leyr soune partial Judgments, to levie a guarre or cause a civil Combustion onely in pretence to Rereforme Protestant

stant Religion, & defend filch Parliamentarian privileges, as never anie legally proceedein Parliaments claimed, or injoyed; neither yet sare, either Reformation, defence dose or Parliamentarie privileges as circumstantial not substantial matters, suffi cientlo approved causes to commence & prosecute a sanguinarie Contestation. No sure, neither thel one, nor thel other, nor amboth a joint, requyre so costly a purchase. I adde tor thist, neither had thels Presbyterians ever his Maiesties person in leyr power, or could have restrained or imprisoned him, if thels Knaves had proved loyal quen ley had 'im in leyr custodie, as I have sufficiently suprecdeclared in an other passage more in particular. Nor yet have ley anie established Laws or Statute, or anie one instance in ane legally proceedein Parliament quich ordeines, or justifies thel imprisonment dose anie Anglish Reingnes person. You have onely in Reingue *Edward*, & *Richard*, forcein Facts, not legal Acts, quich examples, & manie more (yet maxt impertinent to nour moderate Sovereignes case) a certain idle & partial Pamplet intitled *Several Speeches &c.* alleges, as palpably appeates particularly dose *Don Pedro et Cruel* a Spanish Reingue & tyrannical Governer, as his verie name tou clearly demonstrates, so as it fas noe mins than malignant & absurde impudencie to put nour maxt modest & moderate Soveraign in to comparison eam filch a monstrous Monarch, & so verie justly condemnable, & removeable derom his Royal Charge, either pyr Parliamentarie or anie other public Authoritie; & in thiests vicious respects noe way comparable to nour great *Charles* dose great *Brittaine*; quo for his moral integritie is comparable, ey superable to anie Prince now in thel Christian universe: So it is a million dose pitties he is not a member dose thel onely true Eclirch, Faith, & Religion absolutely necessarie for eternal salvation; & thel masme I pyr occasion adde dose jollie Judge *Jenkins*, quoe justice, judgment, & science in nour Lawes & loyalty to his Sovereigne Prince, maxt condignely deserves to have sien a Judge in Israel: Mut alas, thiit ville not serve: For, mark I desyre you, eximious St. *Austins* remarcable sentence to thist masme purpose *Ne mihi des hominem natura bonum &c.* or to thist effect & purpose. Yet not obsistein thist, let none have so great confidence in leyr soune inocencie (for sure Parliaments sare no more impeccable than Reingues) nor diffidence in thel valliditie dose his

Ma-

Majesties general pardone or Indemnitie cause sich animositie in-cen as to reject ani ordinarie meanes for a peaceable Reconcile-ment dom him & thel rest dose his subjects, quich only for a due performance dose leyr Fidellitie & obedience adhered to 'im as to leyr Sovereigne; must your refractorie tergiversation prove noe sufficient excusation for you in thel formidable day dose Judge-ment quich is according to divine examination & not according to humane cogitation & dictamen. Certain it is as longue as you continue our dose your Sovereignes obedience; & duricil you procure a cessation dose Armes, your chief indevorts ville sie, for one father Protestante to murther another, quich is a lamen-table case & greatly disconforme to vrue Reformation in Religion. Vrue it is, as thel Cavaleers & Presbyterians pae possiblely com-bine for a tyme: so seemblely thiels Independents & Presbyterians (as now partly appeares in thel Parliamenters, Citie, & Armie) yet sam I verily persuaded, neither one nor other ville ever con-stantly and dureablely cohere noe firmer nor closser than dis-mortered bricks, duricil ley have leyr legitimous Sovereigne to covnite & cemente lem. For observe I desyre you & soundly ponder quon thel greatly experienced Historical Polinician & fa-mous Orator *Cornelius Tacitus*, or *Tacitus Cornelius*, advises a dissidious or divided State, videlicet; *Non aliud discordantis Respublica restabat remedium, quam ut ab uno Regeretur*; quich his maxt consideratively sollid sentence, is peculiarly apply-able to iloss subjects quoe disaccord jointly in temporal Govern-ment, & matters dose Religion: dose thilk hes have a fresh ex-ample in thels Kenters, & Grotins.

I for my particular greatly confide in divine Mercie, thilst pre-sent tyme volle prove thel anth or year dose Jubilie, *Tempus me-serendi ejus quia venit tempus*, for an acceptable redemption, particularly in matters dose Religion; for, *salutem ex inimicis nostris, & de manu omnium qui oderunt nos*: nour verie Adver-saries mortal divisions as ley sure a confusion & destruction for 'em selfs; so volle ley contrarily prove a preservation or restoration for others, *levate capita vestra quoniam appropinquat redemptio vestra*. For as eximious Sr. *Anshin* verie rightly observes; *maluit Deus ex malis bona facere, quam mala omnino non permittere*; so admirable is his Divine Providence & Bountie. Anc; I occasi-onally

orally put you in minde quat as Roman Catholics never persecute one anothet for Faith and Religion pecause ley fare united in it pyr Christ nour Saviour as pyr leyr now invisible Cheud, & pyr his vicar & substitute as pyr leyr visible Cheud, & supreme Pastor in tearth, *in omnibus pacis*; & fare assured pyr infallible faith, not pyr leyr private spirit, leyr soune profession is thet onely vrue Religion established pyr thet masme Christ nour divine Master, & his Apostles according to thet sacred Scriptures: so neither in reason vould Protestants persecute one another if they fere assured pyr anie infallible cognition or knowledge, quat Protestancie fere one & thet masme Profession, & thet only vrue Religion established pyr nour Domne & Saviour, & his Apostles, conforme to sacred Scriptures as everie one dose leyr several Sects & Sectaries coulorously pretende, & not really divided & subdivided into different Scissures & Factions. Ane so much more reason or just cause ley have to persecute Roman Catholics quode not onely unanimously & uniformely accorde in leyr onely one Religion, sufferers for it even *usque ad sanguinem*: but even in leyr Adversaries judgment & confession, ley had quyet possession dose it in thise leyr Native Countrie, manie Ages, & centuries prefore Protestancie ever appeared in nours, or in ane other Christian Nation, or Province: so as ley pat maist justly affirme with ancient *Tertullian*, *mea est possessio, olim possideo, habeo firmas origines ab ipsis Auctoribus quibrmus res est, ego sum hæres & posteritorum.*

Dic ad eos qui liniunt absque temperatura (parietem) quod casurus sit. Ezech. 13

I vould I pepeft, greatly grieve (as a poue compatriot dose his) if my Lord *Thomas Fairfax* so much ignord or thould denie his soune name, as to denigrate or steine thet fare heire dose himselp, or his Noble Familie, & thet ever maxt loyal Countie dose *Yorke*, avith thelinjust spot dose disloyaltie to his leige & gratious Soverigne. I professe I conceive much better matter dose him & his Lieutenant General ton, & his Major, now in an opportune condition to eternize leyr names to posterite, quich let 'em not neglect, mut maturely indeavour to restore & enthrone his maxt Moderate Majestie into his heredirarie Monarchial Dignitie, & Authoritie; quoe vulle not neglecte assuredly to advance lem, & honour 'em every bne in leyr due proportion, to more dignified places, & charges dose power & profit.

And for thee (O courtagious *Cromwil*) in partieular pyr thist

oc-

occasion and offences, thy gracious Sovereigne vulle so resuscitate thels now indisposed Corps dose thy Ancient & Noble Parentage, as vulle move mee a piously affected servant to it, merrily to chaunt for his recreation & comfort.

Hey brave Oliver, hem brave Oliver, hey brave Oliver Cromwel;

For thou hast much more honour'd thy name, than ever did anie named Cromwell.

So finally, in a punctual performance dose leyr public Declarations, & Remonstrances, thel vole Armie vulle not onely preserve, mut even greatly meliorate & improve leyr severall honours, & renowne, to alm succeeding ages. Really I would have none dose my ingenious Nation either noted for perfidious, or proceede contrarie to leyr soune voluntarie promises, or ingagements, even to Jews or Gentiles; for so ley vulle not onely much discredite leyr soune persons, mut even thel Protestant name & Appellation quich ley so greatly extolle, & joye in; & vulle render it more ignominious, & odious to alm other Professors dose Christian Religion; for avoydance dose quich, & other, yet dose much more concernent inconveniences, & prejudices, I piously crede leyr final intent is quat havein once acquyred a compleat power (if not presently) necessarie for a quyet & peaceable settelment dose tote thel Rengdome, ley vulle gloriously render & restore to leyr Gratious Sovereigne his Royal Honor & Power so to injoye it as in precedent tymes. Infallibely, it vulle prove much more honorable, & safe for alm thels Acters & participants in thist greatly concernem Negotiation, mutarely to returne to his moderate Majesties obedience, quoe onely has legal & Just power to conferre 'em Indemnitie & securitie in relation to alm future proceedins, cheifely supposed, it is as infallible as *nihil violentum perpetuum*, (as even at thist present tyme clearly appeares in thels Presbyterian & Knoxian Inforcements) leyr present proceedeins so odious to thel Generali dose thels so longue oppressed subjects; vulle not continue for anie longue or durable tyme; quich I verie affectionously & vehemently desyre 'em duely & opportunely to consider, & seriously to reflecte quoin great & preposterous an indignitie, & Deordination it is in ilose quoe professe thel denomination dose loyal subjects & Saints tou, to curbe & oppresse a Prince dose so great

natural parts & moral virtues & honestie as if theirs alone could suffise for obteinement dose eternal salvation, His Maiestie could assuredly obteine it, not obsistein alm those odiously criminous Assperssions & calumniations falsely surmised & objected to 'im. Ey let em remember & chronise this prophetical sentence dose *David, qui exasperant, non exaltentur in semetipsis.* Dood in his iust Judgments vulle not prosper 'em; I would have no more Dukes of *Buckingham*, nor treacherous *Feltons*.

If a people would sie disloyal, surely it is much mins irrational for 'em to chuse to sie disloyal to subiects, then to Sovereignes; & let em not (at thel minst) in pious affection & compassion to their native countrie precipitate thel masme or same into a new; & more cruel destructive guarre & sanguinarie cumbustion than ever, onely for defect dose a tractable complyance com leyr maxt plyable Prince for an impartial pacification indifferent to alm, particular & general Interests perteinein to 'im & his Subiects. For my synal conclusion, I propound a double silogisme or formal Argumentation as comprehendein a brief sum dose my tole discourse as it relates to thel Ringues Maiestie & thel Anglish & Scotch Covenanters, in thist subsequent Mode & Figure.

Alm Covenanters accordein to leyr solemn Vow remaine strictly ingaged & obliged not to diminish His Maiesties *Just Power & greatnesse*. His Maiesties Monarchie or Monarchical Governement is a just power and greatnesse.

Ergo, alm Covenanters Anglish and Scotch conforme to leyr solemn Vow, remaine strictly ingaged & obliged not to diminish His Maiesties Monarchical power, & greatnesse subter paine dose perjurie.

Thel minor Proposition (if it required anie probation) has thel Unanimous Consent dose alm sorts dose people, Christians and not Christians; except peradventure sum totally barbarous or savage Infidels. Vnne it is thist clause conforme to leyr solemne Vow, relates to His Maiesties defence & preservation dose vnne Religion, as another passage in thel masme Covenant or solemne Vow expresseth. Now His Majestie has ever professedly & zealously (ey ten zealously) preserved & defended Protestancie quich he conceives, & credes as thel vnne Protestant Religion, ever placein his defence dose em in his publie coyne, quich

neither

neither Presbyterian nor Knoxian Covenanters 'emſelfs, nor yet anie other Proteſtant Profeſſors walle aurde or dare to reſeche as a falſe Religion. Thel Maior or Priſt Propoſition is expreſly vowed & avowed in leyr ſoleim Covenant. Artic. 3. fine.

Neither is it a ſufficient & ſatisfactorie excuſe, or ſufficiently excuſeable cauſe for thels Covenanters to ſuggeſte ley chainge leyr Covenant *into a better matter*, not onely for thels Reaſons doſe difference I have ſuperalleged betwene Jeptes & thiſt preſent Parliaments caſe, nor even in regard lemſelfs (I mean thels Presbyterians & Knoxians) *profeſſe ley faide or made thiſt leyr Covenant or Covenantial Vew in thel preſence doſe Deeod omnipotent thel ſercher doſe alm eorths or hearts avith a vrue intention to performe thel maſme as ley ſhall anſwer at that great day quen thels ſecrets doſe alm hearts ſhall ſie or be diſcloſed, to thel glorie doſe Deeod, &c.*

My other more general Argument is.

Ileyr Cauſe is partially falſe, & inconſciencious, quo proceede in it contrarie to ſacred Scripures.

Thels Presbyterians & Knoxian Covenanters in leyr cauſe doſe Reformation, or Rereformation proceede contrarie to ſacred Scriptures.

Ergo, thels Presbyterian & Knoxian Covenanters Cauſe, is a partially falſe, & diſconſciencious cauſe.

I prove & convince thel minor Propoſition (quich onely exacts anie proofe or confirmation) peruſe in primis, thels Covenanters have neither Doctrine, nor example in ſacred Scriptures for Reformation or Rereformation either in Religion or State affairs contrarie to thel Soveraign Princes Conſent, Order or Approbation, quich Order, Conſent, or Approbation, indenyablely thels prementioned Covenanters have not for thiſt leyr preſent cauſe.

Secondly, peruſe it is repugnant to nour moderate & milde Saviour, & his Apoſtles Practiſe; quo Reformed onely pyr leyr Preacheins, Doctrines & ſufferins, & dot per force doſe Sanguinarie Armes or forceable Compulſions, or pyr civil Combuſtioos, tumults, or diſnatural guarres.

I intreate my gentle & impartial Peruſers to receive notiſe doſe a fictitious, & pernicious ey diſchriſtian Pamphlet Intytuled *Propoſals or Propoſitions* to thel Reingues or Kings maxt Excellent

Ma-

Majestie, &c. falsely & subtilly pretendein thes Anglish Presbyterians & Knoxian Scots intende to restore, & secure his Royal Person, Authoritie & Dignitie, quen in realitie intleyr secretly, & reservedly treasonous Designe (according to leyr Covenants double & equivocal sense) ley onely subintende to restore 'im avith sich a notable diminution dose his Monarchical Power, & Greatnesse, as ley vulle remain able to curbe & commande 'im at leyr pleasures to thel great & oppressive prejudice dos: alm: others, save onely leyr soune Confraternitie, as even at thist present thels Presbyterians (or other, at ileyr instigations as I probablely conceive) havein restrained his Royal Person, caused pyr his rational denyal dose leyr extravagant & peremptorie Proposals to deprive 'im dose thel Milicie, and his other Royal Reights to place 'em in lemselps, maxt clearly demonstrates, as joyntly quou fraudulently thel forger dose thist masme Pamphlet suggests: *Papists, & leyr Adherents have aymed in alm theists troubles, not onely to prevente alm further Reformation, but alm so to subverte thel puritie or truth dose Religion*: quen as (if ley intende pyr Papists or include Roman Catholics as thel Author odiously insinuates) it is as cleare as midday, iley never intended to meddle in matters dose Protestant Religion either offensively, or defensively, mut onely in leyr due Alegeance, joined (to leyr poor power) mearely for defence dose leyr Soverigns temporal Authoritie, & Monarchical Prerogative. In realtie Nee Roman Catholics, nor to restore thel Popes Spiritual Authoritie in tymes past recognosce & reverenced in *Angland*, nor yet for reestablishment dose neur formerly receaved Catholic Religion, nor ever expected or labored for more than a favorable Epikeia or mittigation in thel execution dose thel *penal Statutes* so rigorously inacted for nour oppression, & suppression; thist onely ficin thel verie top dose nour Ambitions & Pretentions, quou ever now Presbyterian Adversaries malignantly traduce us in thist & manie other occasions, particularly in thiests leyr pernicious Proposals feignedly directed to thel Reingues Majestie. Let thel Independent Army, & Combination declare a charitable extention dose leyr offered ease for tender Consciences, to Roman Recusants & infallibly ley vulle reduce lem, & Schismatics, to a favourable Newtralitie at thel minst, (if not totally) to leyr assistance, to leyr slender abilities;

quoe

quoe for leyr loyaltie to thel State have as thels chief Officers dofe thel Armies demande, offered ſatisfactorie ſecuritie ſum moneths paſt, as lemſelps vulle not denie. If thels Independents ſtand not ſtrongly for us & emſelpse thels furious Presbyterians & Knoxians vulle involve us amboth in one & thel maſme ruine in caſe ley prevaile, as it too plainely appears in leyr foun prementioned Propoſitions, quou ſie it ley name not expreſly thel Independents party. For quou manie honeſt & loyal people, & honorable perſonages have iley plundered, ſpoyled & murthered pyr thel ſpath or ſourd dofe inquitie, ſenze ulle dramme dofe mercie & compaſſion. Let em cautiouſly ponder thels events dofe guarre, ſare various: Ane I greatly admire nour Grand Agitaters vould once apprehende thels Gallant Cavallearis voulde leaſhe ſilch a concement Enterpryſe as thiſt in thel durt & myer dofe profanein Rebellion; or quat thel Deeod ommipotent vould leaſhe to impaniſtie ſilch enormious Calumniations & forgeries falſely impoſed to poor perſecuted *Papiſts*, as thel conſecration dofe daggers, piſtols &c. & manie more maxt odious aſpertions in other occaſions ſenze vlle juſt motive, or cauſe ſavein onely thels Inventers even ridiculouſly malignant odium, & perverſitie?

As thels Presbyterians & Knoxians equally include thel Royalliſts, & Independents tou, in thel *nomen clature*, ot notion dofe *common enemie*: So dubſt thel Independents comprehende joyntly thels Presbyterians & Knoxians in thel maſme Denomination *dofe common enemies* in a relative appoſition to lemſelps & Royalliſts, to quom thel prementioned Combination dofe Angliſh Presbyterial, & Knoxial Scots ſare mortal Adverſaries even to deſtruction, acounter quom ley ſare to proceede accordingly. For I ſam verily perſwaded thels *Presbyterians* & Independeuts vulle never peaceablely accorde pyr Reaſon dofe leyr ſo directly Repugnant *Principles*, yet contrarily I conceive thel Royalliſts & Independents as guyded pyr more tractable ſpirits, vulle prove much more ſociable, & eaſily conſort lemſelps in one Republic.

If His Majeſties caſe fere myne, I vould ſaie to thels *Presbyterian* Confederaters & Covenanters, *Exeat urtica*: mut to thels Independents, *Paricilla ſit intus amica: out nettel in dockin*, His Maſeſtie dubſt now connive at pertie faults & abuſes, & reject onely thels more ſubſtantial & prejudicial offences.

Yet I playnely professe I have not capacitie to apprehende accordein to quat Divinitie, or humanitie either, ley have caus'ed, & continued an intestine guarre, onely to deprive keyr Sovereign dose his precedently possessed Reights & Regalties for attainein ilat quich in State affaires is neither fundamentally nor non-fundamentally necessarie for thel Reingdomes prosperitie: nor in matters dose Religion necessarily required for attainement dose eternal Salvation, mut onely circumstantial at thel maxt, in thel one & thel other: nor have I abilitie to conceive Parliamentarie Priviledges & Liberties, for so precious & greatly estiemable *Jewels* as to requyre a sanguinarie Cumbustion for keyr defence or preservation; especially silch Priviledges & Liberties as tende to deprive keyr hereditarie Soveraign & his posteritie dose keyr Royal Priviledges & Liberties to protect & govern keyr Subjects conforme to thels ancient Lawes dose thel Realme, mut alas as *Calvin* corrupted sound Divinitie Philosofical, & Ecclesiastical veritie; so his Sequaces & Imitators thels Presbyterians & Knoxians.

Ey I probablely question quether Parliaments lemselps peculiarly in Contries infected & infested pyr multiplicitie dose differently contendein Sects & Sectaries, import so great a necessitie either for Religion or temporal Goverment, as to exact a sanguinarie, & destructive guarre for keyr defence & continuance. Especially snppose silch remedies in thel prementioned ca'e dose Contentions, Divisions in Religion, & so different affections in keyr Members lemselps, manie tymes prove more prejudicial, & nocive to thel State & Libertie dose thel Subjects than thels diseases or faults in Goverment quich Parliaments intende or pretende to reforme in regarde ley verie easily degenerate into Factions to thels potable disturbance dose thel public Peace, as even this present Parliamentarie Assembly too clearly & visibely demonstrates quich tumultuarie & factious courses sare directly repugnant to thel primarie intent & purpose dose Parliaments quich is *Salus populi*, thels Subjects safety, protection, profit, & Reciprocal Union & Concord: So contrarily to murther Petitioners for keyr incolumitie, & safetie, is an odious point dose crueltie in my conceit & judgment. Seriously reflect I praye Yet I verily opine thels Presbyterians & Levellers onely sare thels Antesignanes in silch barbarous Exorbitances. *Utinam saperent atque intelligerent, & novissima providerent.*

provideritur. For thels circumjacent Counties as it now tou clearly appeares, onely expecte an apte opportunitie for revenge: *quod Deus omen avertat.*

And in regard thels Presbyterian Covenanters (as is confidently reported) obteined divers virtories & surprisals dose fortifyed places pyr bryberie, treacherie, or ambosh, I greatly doubte ley wille not finally prosper. Nay suppose ley were assured to obteine a total victorie; yet I instantiously increate lem to reflecte & ponder quou much more agreeable to Christian pietie it would appear to have leyr desyres pyr a peaceable Accomodation, than pyr force dose Armes & more effusion dose christian sangue. More soever, let ilose quoe have disbursed leyr monies in thist civil Combustion, consider forleyr soune particular intrests, noe possible meanes appeares for leyr repayment, save onely pyr a peaceable Tractation & conclusion: for noe Peace, noe traffique nor commerce, consequiently noe monies, so noe satisfaction in thist nature is expectand, thist is effectible onely in a peaceable way, or none. If thel Citie and thiests Crediters vulle not concurre to an amiable & tractable peace, than quich nothient is more pleasein to thel Deeod dose peace, as ley have concurred to a sanguinarie guarre ley deserve to suffer alm ilose future plagues & miseries quich in his divine Majesties just Judgment inavoydablely impende sover 'em.

I piously conceive thel Indepedent Armie & Combination have consented to thiests rigorous courses used com thel Reingue, olney to force, or induce 'im to deserte thels Knoxian Scots, & thel Anglish Presbyterian Partie, so to close in avith 'im lem selps, as nee harme neither amitte nour Reingue nor nour Reingdome (as sum people tou much timorize) mut contrarily pyr a peaceable Acomodation, & avoydance dose new sanguinarie Combustions, reinjoye to riour comfort, thel one & thel other. So now thels pure Presbyterians & Knoxians have noe reason to grumble at thel present Parliaments *aureous mediocritie* conteined in leyr Declaration acounter thel Scoth Commissioners; especially suppose ley had leyr Soverignes intentions, desyres & sollicitations for a libertie & Indult to tender consciences. I vould have neither Presbyterians nor anie others, obnoxious to thist Jewish passage; *oppri-manus justum quoniam contrarius est operibus nostris.* Sure

noe treatable spirits vulle refuse a treatable Accomodation for leyr Native Countries peace. No, for thist vould appear extreame impietie.

In summe, for my ultimate conclusion, I finally superadde, I voulde have no Scots in Angland save onely one, & him I would not, in anye sort, have abused, mut honored respected & obeyed as a maxt gracious Sovereigne even in & out dose thel Parliaments ajoynt: let alm other Scots content lem selps com leyr soune *drye* morsel (as ley sycophantly pretende in leyr dissembleous Declaration annexed to leyr rebellious Covenant;) Sum Pamphlets nee have in thist place, printed at *London*, quich reporte nour *Rex Charles* is in a sort turned Ermit pyr reason dose his solitude. Noe have in tymes passed had Pilgrims Reings even *Ad limina Apostolorum* Romæ: Yet never anie Eremitical Reing prefore theists rare & sanctified tymes dose Rereformation. Thel rest I remitte to a second Edition pyr thel next exterordinarie Post, if *G. M.* vulle as courteously licence thist, as he licenced thel Holland Letter.

Hagæ 1648. *Stilo novo.*

A

A Post-script.

IF peradventure thist paper conteines anie passage offencive to Parliamentarie Procedure, thel Author requesteth his perusers applye it to thist present Parliament prefore its Expurgation, & ejection, dose its Presbyterian, & rigidly Covenantin Members precysely, quoe in a partially false suppositon & persuasion ileyr Genevan & Knoxian Profession is thel onely vrue & orthodox Religion & Reformation, persecute alm othr Christians & Sectaries as mifreants, quen as in realitie, lem selps fare more troublesum & Combustious Sectaries then anie others quen ever ley ateine to a predominant power, quou sie it quere ley falnt or want it, ley fare as quiet as lambes, as at thist present in *France*. So let *Angland*, *Scotland*, & *Ireland* judge & determine quoe sare thels greater persecutors for Religion, thels Presbyterian Puritans, & Knoxians, or Roman Catholics & Independants; thels Roman Catholics, not havein deprived as much as one onely Protestant dose his vith for thel space dose 40. or 50. anths at minst; & thels Independent Professors even havein it for a general Principle in leyr Doctrine & practise, not to persecute anie for leyr Religion or Conscience, or for anie other falle or feigned pretext, quou ever leyr malevolent opposers traduce em for thel contrarie proceedein. Thels masme Moderatists (& noe other) piously combined com thels Royalists, & Roman Catholics, vould have speedily restored his moderate Majestie for avertion dose a consummated destruction, ane for redemption dose his & his Royal Subjects present & future vexations, so extreamly oppressive as ley now violently extorte this thel peoples common crye; *aut Cæsar aut nihil*: Ane so as usually & formerly ley have feignedly cryed *for King & Parliament*, yet now ley crye more effectualy for King & noe Parliament; I vould have you in due tyme to consider seriously your imminent danger, as a new *Vox Populi*, now, now now shuch out dose thels circumjacent Counties & other several

places

places even generally: ſo as applyablely nee pae now com ſum veritie ſaie; *Ecce totus mundus poſt eum abiit.* Anc quat really noe other apte medium or expedient for a finally durable ceſſation doſe your differences, & thels miſeries quich thence reſult (for, *Vidi iniquitatem & contradictionem in civitate*) than for thel Independent Combination & Armie prefore anie forraine Forces invade 'em, to reſtore thel Reingues Majeſtie to his precedently injoyed Monarchical Authoritie & Royal Power, thel Covenant remitted to iloſe Angliſh & Scots reſpectively quoe in leyr ſeveral ſenſes vulle voluntarily admitte it, not forcein anie to enter, or obſerue it; anc ſo let alm parties accepte leyr Sovereignes gratious pardon faikein account ley ſare happie ley ſcape ſo, even thels hautieſt doſe 'em. Yet thels Presbyterians if ley pleaſe, for avoydance doſe apprehended danger, avoyde thel Contrie: For if neither *Geneva* nor *Amſterdame* vulle entertain 'em, infallibly New *Angland* vulle.

For I really opine & reſolve in my private diſcourſe & Judgment, it is mins prejudicial for a public State & Goverment, for ſum Subjects to have no certaine or immutable principles, than to have ſo peremptorie intractable, diſtractive & pernitious principles or admitte no moderation nor condeſcenſion, as thel Presbyterians, Knoxians, & more rigid Calviniſts ſo refractorily profeſſe & practiſe. Anc I as probablely conceive (*ſalvâ meliore judicio*) Parliamentarie Conventions once legally aſſembled, continue ever in thel nature doſe Parliaments preciſely as ley ſare Parliaments or Repreſentatives doſe alm thel Subjects (in caſe thel Major part reclame not, nor diſclame) peculiarly quen thel Prince or Principal & Cappital member, perverſely, or not coactedly abſents himſelp. Yet ſure this caſe (as I piouſly apprehend) is not his moderate Majeſties caſe; ſo ley have no ſufficiently legal power to govern thel tote or intyre Realm, or affaires doſe State in a Parliamentarie vay or courſe, or yet in anie Forme ſave only according to thels Anciently eſtabliſhed & generally receaved Laws, & not pyr leyr ſoun newly invented Ordinances. So I repeate & rerepeate, inculcate & reinculcate, *Nihil violentum perpetuum, nihil violentum perpetuum.*

Yet conforme to my intelligence, your Parliament is now ſum quat craſie, & much more moderate than quen thel troubleſum

Presb-

Presbyterians predominecred in it; so not so violent as in tymes past.

I easily perceive gracious *Rex Charles* has a potent Partie in one place or other dispersed, quich stands for his Restoration (at the l minst in desyre) yet as consistein chiefely in his Presbyterian Subjects, I rationally doubte, ley vulle never consent to restore 'im accordein to his mynde; nor to his precedently possessed Power, so ileyr & thels Scots Restorement vulle prove neither honorable nor profitable to his Royal Majestie. *Audite quæso Sermones meos, et agite poenitentiam: Non est ludendum cum Sanctis.* Noe jeastein avith lose quoe have thel militarie Power at leyr command.

Yet now I have Intelligence, thel Independent Combination has verie commendablely procured sum moderation in thels new Propositions to thels Reingues Majestie for an overture to an amiable Treatie, & Pacification; especially in case thels Scots Royallists admitte & approve thel Motion. So let thel Independent part dose thels Parliamenters, & Armie speedily reduce thel Reingue to *Hampton Court*, or to one or other dose his Royal Habitations. For sure thist vould greatly pacify thel people, & generally mittigate leyr paicipitous furie, even supposed he have a Guard to secure 'im; as conceivein it a preparation forh absolute Inlargement, & Restitution; in quich honorous & pious Action, I vehemently desyre, you prevent thels Catterpillein Scots craftie indevors to destroy us, & plante lemselps, quom I professe as a zelous Patriot, I vould have lem so much divided (if no other peaceable mediations vulle serve to debarre lem) as vulle totally impossibilitate leyr entrance into *Angland*. *Ergo quod facis fac citò* my noble *Fairfax*. *Est periculum in mora, quia pugnat jam pro eo orbis terrarum.* Anc, *Eventus belli varij sunt, et incerti.* In thel interim no gaine to any honest people in an intestine Combustion: contrarily extream perdition & desolation to thel poor Commonnaltie especially. Verie strange it is a people vulle render 'emselps so dangerously odious to thel generalitie dose leyr soun connatural companion Subjects, yet not necessitated to it. So as thel contendein partie has pugned, & strive for more than reason, justice, & loyaltie to leyr Soveraign plainly required, or

Si invicem mordetis, et comedetis, videte ne et in vicem consumamini. Galat. 5. *Seditio et contentio corruptionem et interitum affert, non modo iis quæ ludantur, sed piis etiam obtrectationis Auctoribus.* S. Chrys. in Gal. 5.

or permitted: quy vulle ley continue in leye Enterpryſe? For ſi ſuredly leyr ſoun opinion, or dictamen *(cæteris omnibus rectè mentibus)* is no juſtifyein cauſe, or excuſe for thiſt leyr vicient courſe, either in thels Judgments dofe a ſuit Deeed, or of ſuit homines. Anc much more ſecure it is, & laudeable ton, to ſubmitte voluntarily, then to obey coactively. Ey if you acquire in one place, you perde in an other: quich particulars, I humblely ſupplicate my noble L. General, & alm other impartial perſons, duely to eſtimate, & peaceablely to remedie. For, *fructus juſtitiæ in pace ſeminatur, facientibus pacem.* Jacobi 3.

FINIS.

AN ADDITIONAL ADVERTISEMENT

Touchein

ERRATES, &c.

I Jointly advertiſe my Peruſers, divers errors ſare committed in thel Print; & adde ſum Paſſages in ſeveral pages quich either occurred not to my diſcourſe quen I framed & penned my Pamphlet, or thel Printer has omitted to put in, or out, accordein to my corrections & directions.

In primis in one latin ſentence conteined in thel Tytle, for *durant* you have *durunt*. Page 5. line 2. *nat* is omitted quich totally invertes & pervertes thel ſenſe. In thel maſme page, in a verſe, you have *declarid* for *declar'd*. Page 6. line 23. you have *eether* for *ether*.

Page 6. line *penult.* for *to him*, you have *co him*. Page 8. line 10. *queneh* for *quenee*. Page 9. line *ult.* *Ieptet* for *Jepthet*. Page 14. line *ult.* adde *r*. Pag. 19. l. 24. *in perſecutcen* for in perſecutcin. In thel maſme l. 28. *Drumpantur* for *rumpantur*. Ibidem. *noſtori* for *noſtri*, line *antepen.* or in thel precedent, *aluces* for *eluces*. Page 26. line 34. or next about it, adde *thiſt*: P. precedein thel antepenultime, *abundly* for *abundantly*. P. 27. l. 2. *melliſſlaus* for *melliſluous*. Pag. 28. line 10. adde, *for if Parliaments*. Page 29. line 5. adde, in comparifon dofe nour Royal & Supreme Monarch. Ibid. line 33. adde, *I confeſſe*. Page 35. line 12. *toleret* for tolleret. In thel maſme page, line antepenultim. *ſince* is ſuperfluously repeated. Page 37. *grannie* for Tyrannie. Page 39. line 26. put out *yet yet*. Page 43. line 28. *vrne* for vrue. Page 43. line 13. put thiſt margenal note p. 43. *Dicadees qui linunt absque temperatura (parietem) quod caſurus ſit*. Adde for thel cloſe dof thel maſme Period, Royaliſts and Presbyterians, as tis reported. Page 45. proch thel ſend *Generali* for generalitie. Page 49. line 6. Page 51. paragraph 2. *olney* for *onely*. Page 53. line 7. *& Sectaries as miſcreants*, for, as Sectaries anc miſcreants. Page 54. l. 5. adde appeares; anc line 13. *jet* for let. In thel maſme page paragraph 2. line 4. *or* for as. Page 55. paragraph 2. line 9. *paicipitous furie* for precipitous. In thel ſubſequent line adde *his*. Page 34. *Reformatida* for Rereformation. So page 4. line 8. Page 179. adde to *Knoxiani quoque* thel ſacred Tridentine Synod clears leyr caſe; as expreſſely decrecin. *Omnis porro ſuperſtitio in ſanctorum invocationibus, Reliquiarum veneratione, & imaginum ſacro uſu tollatur &c. [illegible] Chriſti, Deipare virginis & aliorum ſanctorum [illegible]*

tum

sum honorem & veneracionem impartiendam, non quod credatur ineſſe eis aliqua divinitas, vel virtus propter quam ſint colende, vel quod ab eis ſit aliquid petendum, vel quod fiducia in imaginibus ſit figenda, veluti olim fiebat a Gentibus &c. Seſſ. 25.

Page 25. I additionally obſerve it is a verie prepoſterous preſumption for anie modern Proteſters, or Proteſtant Profeſſers to aſſume to lemſelfs onely, thel glorious Appellation doſe Saints, and yet refuſe to applye it to nour Saviours glorious Apoſtles, uſually ſtylein em onely plaine Peter & Paul &c.

Page 27. Superadde to mellifluous S. *Bernards* Paſſage concernein merits, ſo nour caſe is dard or hard & compaſſionable even in thiſt regard, ſince even thels Epiſcopal & Elizabethan Doctors corrupte & traduce, or traduceinly detorte not onely nour ancient, mut even nour modern Roman Catholic Scripters & Authors, as ſemblely ſacred Scriptures tou: as I have in my *Pille for a Puritan*, clearly convinced. D. *Uſher* inc thel Author doſe a Treatiſe ſpeciouſly intytled *The Practiſe doſe Pietie* ſare nororious Practiſers in thiſt abuſe: peculiarly B. *Uſher* quoe pretendein to Antiquitie, greatly defaces it and ſpoyls its glorious olor: view & examine his *Limbus Patrum & Purgatorium* exactely and you vulle plainly diſcover divers deceits covered com Greek phraſes in an oſtentative manner. One D. *James* has proceeded much to thiſt purpoſe com thels ancient Fathers

Page 29. To Denmark &c. ſubjoine immediately, a compariſon to nour Royal & abſolutely ſovereigne Monarch.

Page 31. In thel cloſe doſe thel paragraph adde; I intende as longue as ley perſiſte Refractorie to leyr

gracious Sovereignes absolute Restitution. Page 3. line 6. adde; in leyr pretended Rereformation.

Page 27. Toverse its fend adde; Ey conforme to fum report conteined in a Scotland letter, thel cure is almpready commenced in *Duke Hamleton* for one & a chief one, quoe now inclines to render his Commission to leyr Parliament. I have long since suspected thel Scots for mammon vould leasthe thels Royalists & loyal Cavaleirs in thel Kirch. I serious praye it proves not so. Page 58. *non* for now.

Page 41. almnemaxt at thel conclusion, interpose in a parenthesis (thels Scots perfidious deliverie dose im to thels Anglish Presbyterians secluded).

Pag. 43. put in for close dose thel paragraph; Royalists & Presbyterians, as it is reported. Page 57. *dot* for not.

Pag. 18. In thel conclusion dose a long paragraph, adde; Yet I indend onely respectively to admonisthe im, not to offende im. Above in thel masme period put in as a parenthesis cloasse to *execrated Episcops* (ever accounted as monsters in the Latin & Greeke Eclirch ajoint. In thel masme page subjoine to thel parenthesis; I vould have em sepulcherd vith honor, & (if so agreed in a pacifyein Tractation) I vould not repugne quat Epifcopacie sie readmitted at thel minst in ilose Cities in quich thel major part vulle voluntarily receive lem: not obsistein I conceive it not so necessarie a support for Monarchie as if it fere insubsistent senzits, as appeares in thels Turks & Persians &c.

Page 54. line 13, to *yet* adde let. l. 5. immediately passer thel parenthesis atide appeares. In thel subsuein

paragraph l. 9. *paicipitem* for precipitous: in thel verie next line *ferb* you have for, for his.

Page 56. to *quy* adde then.

Page 18. adjoine to *judicium*. Conforme to quich more misericordious procedure, a certain pious Samaritan, I mean an Independent Professer had so great compassion to view leyr cruelly martyrized quarters exposed *volatilibus Cæli* to ravenous vords or birds, as passein pyr or by, he caused 'em to sie removed & covered com tearth, as pyr a passage to thist purpose you have in an Independents Treatise intitled *the Stormer*, as I remember, more plainly conteines, or subindicates anc signifies.

Page 44. toverse its conclusion superadde to *power & profit*. His moderate Majestie in divers occasions has verie graciously pronounced my L. *Fairfax* tractable, & piously affected to his Person and his Peace; quich renders me confident his Excellencie vulle duly corresponde to his Sovereignes reasonable exspectations. *Hoc fac, et vives*. Performe thist peaceablely & speedily, & you vulle almne vive & flourishe, you & yout tole Combination.

Page 56. l. 7. inserte thist breese addition: as in part appears even now in *Essex*, & some other places.

Page 11. annexe for close dose thel second period: neither is it (in my dictamen) anie greatly important matter for anie one in special to have a prevalencie in thel spiritual Governement quen divers Professions abounde anc multiplye; ey I conceive thel contrarie for a more peaceable courte, anc more easie for render consciences.

arisen rebellions, it so fortunate, I perceive, to that Independent Partie, for staie dose thels Presbyterians furie, ley used so much policie as opportunely restore lem to leyr precedently injoyed inlargement & libertie: alias leyr conjunction com thels Royalists would have proved fatal to ilem anc leyr designes, if not so maturely preoccupated.

I rationally suspecte thels Scots in general (onely sum poorer Royalists for leyr soune private emolument secluded) vulle proove false to nour Anglish Cavaleares. For now is thel tyme opportune, if thels Knoxians had really intended leyr assistance, so to have enterd nour Northerlye Counties com a complete Armie, as supplyein his place, *Langdale* might have marched to thel South for disturbance & frustration dose General *Fairfax* Ingagements acounter thels Gorinists. I conceive thels Knoxians timorizein machiavillianly a reconciled Eminie, and professedly placein noe confidence in *Rex Charles* Ingagements or Promises, have noe real inclination to his Restorement, Ley have more affection to, & confidence in Prince *Charles* his heir apparent, as quoe vulle produce lem a more favorable Alliance com France. I doubte ley have rejected *Charles* thel senior anc elected *Charles* thel junior, or thel Duque dose *York* & *Glester* (if anie) for leyr Rienque & Governors in leyr more secret & reserved Resolutions. Finally, I not temerariously conjecture thels Knoxian Scots not either vulle effectually returne into Angland at almne, or onely to mainteine leyr mutual Covenant com thel Presbyterian Partie, and to destroye, if possible, thel more

more moderate Independent Combination, & chiefly to ſcuffle & ſcrape for leyr precedently promiſed monies, conſequenter I profeſſe I totally ignore quy anie vruely narural Angliſh homne vulle deſyre leyr companie. If thel Angliſh alone has abilitie to prevail, it is not diſaproveable, mut to induce ſoraine Forces is to reduce thel Contrie to extreame ruine.

FINIS.